The LUTHERAN

MAN READS BIBLE STORY

Native in Liberia finds that life story of Jesus is fascinating

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JANUARY 24, 1951

5 CENTS

Child of God in the Mud

IT WAS RUMORED that Jim Regan was "drinking again." The elders, who had been hesitant about receiving him as a church member, nodded their heads sagely. They were conservative men, kindly disposed and tolerant, but officially vigilant for the good name of their congregation.

"The man meant well," Elder Stevens said to the pastor, "but he lacks the resolution to hold out. Now the affair will be known all over town, and it'll be one more thing for people to talk about."

"But is the reputation of the church the chief concern in a case like this?" asked the minister. "If it were a show place, where fine types of Christian character are on exhibition, we would have to get rid of Jim Reagan. I'm not sure the Lord would have much use for the rest of us, either.

"But that isn't the main thing about the church. It's more like a school, where children learn the A B C's of right living at the feet of Jesus. Or, if you like, it's a hospital where God uses us as doctors and nurses to bring a sick soul back to health.

"When little Stella Kane was taken to the hospital last winter the surgeons agreed that she hadn't one chance in ten. But the hospital didn't close its door against her on that account. If little Stella had even the slightest chance for life, the hospital was there to make the most of it. If Jim Reagan has a fighting chance for a better life here and a bigger life above—"

"We've got to make the best of it," Elder Stevens agreed.

"But wait," the minister went on. "Jim came to me last night and told me the whole story. He met an old acquaintance and drank with him, and that was the beginning. The next morning he came to himself in a pool of muddy water by the road. What do you suppose he said to himself when he raised up on his elbow and realized the situation? 'You child of God, what for are you doing here in the mud?' "

H. E. ZIMMERMAN

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THE CHURCH IN THE NEWS

World Action is above $3 million

The last-hour surge of incoming checks for Lutheran World Action carried the total above $3 million on Jan. 15, the last day for contributions on the 1950 appeal. Goal for 1950 had been $3,200,000.

United Lutheran congregations from coast to coast had gathered about one quarter million dollars in the closing days of December. Checks reaching New York City in January brought the United Lutheran Church total to $1,390,000, 90 per cent of the 1950 goal.

Fourteen synods exceeded 100 per cent. They were: California, Florida, Georgia-Alabama, Indiana, Iowa, Kentucky-Tennessee, Midwest, North Carolina, Northwest, Ohio, Pacific, Rocky Mountain, Virginia, West Virginia.

National Lutheran Council offices were being moved from the Church House at 231 Madison Avenue to their new location at 50 Madison Avenue on Jan. 10 and 11, just as the last-hour World Action rush reached its peak. Baskets full of checks, telegrams, letters from enthusiastic contributors were carted at frequent intervals from the old offices to the new.

Five churches exceed goal

Although the 1950 appeal had not reached its goal, the final result was much better than expected in mid-December. It would not be necessary to make drastic reductions in the aid to European churches struggling to regain their strength. Resettlement of refugees would continue on schedule. Help for orphaned missions would be given according to minimum needs.

Five churches of the National Lutheran Council had reached 100 per cent of their World Action goal or had gone a little above. These are: the American Lutheran Church, Augustana Church, Evangelical Lutheran Church, Danish Church, and Lutheran Free Church.

Total for all NLC churches was $3,050,000.

Fry crosses southeast Asia

By mid-January the president of the United Lutheran Church was half-way around the world from his New York office.

To bring Americans a clear picture of the present need for overseas relief, Dr. Franklin Clark Fry and Mr. Albert Crews began a round-the-world trip on Jan. 3. The travelers interviewed General Douglas MacArthur in Tokyo on Jan. 6, President Syngman Rhee in Korea on Jan. 8, and flew to China Jan. 9. On Jan. 11 they left Hong Kong to fly across Indo-China to Rangoon in Burma. They are expected back in New York Feb. 5.

The relentless poverty of the peoples of Asia had been deepened in many areas in the years since World War II. In Tokyo Dr. Fry and Mr. Crews saw efforts being made to improve living standards of the Japanese. In Hong Kong they visited Chinese people in a refugee camp, talked with church leaders, inspected the Lutheran theological seminary.

Movies and sound recordings of the journey are being made by Mr. Crews and will be used for radio and television programs in the United States in February. The story to be told by the travelers will spotlight attention on the "One Great Time of Sharing," which will be an appeal to the American people to support church programs of world relief.

REPORT TO AMERICA
Mr. Crews and Dr. Fry will provide radio and television programs

A thousand are overseas

From Lutheran churches of America there were 969 missionaries in overseas service in 1950, Dr. Andrew S. Burgess reported this month. Eleven of them are still in Communist China, plus 29 in the British city of Hong Kong.

Most popular mission field in 1950 was Japan, where Lutherans of America doubled their forces during the year. Forty-seven missionaries went out in 1950, bringing the total to 88.

United Lutherans have 191 missionaries on foreign fields. The Missouri Synod has 209, Evangelical Lutheran Church 143, American Lutheran Church 133, Augustana Lutheran Church 125.

Nearly half of the ULC missionaries are in South India.

Bishops are called spies

For 95 minutes this month every radio station in Czechoslovakia was busy broadcasting charges against three Roman Catholic bishops. The bishops were accused of plotting against the Communist government. Trial of the bishops began Jan. 10 in Bratislava, closed Jan. 15.

Bishop Jan Vojtassak had supplied two American Slovak priests with anti-Communist articles which were published in the United States. He had also excommunicated from the church a priest who worked for the Communists. Bishop Paul Gojdic had spied for the Vatican against Poland and Russia. Bishop Michael Buzalka as far back as 1924 had written a book containing statements against Soviet Russia.

Charges against the bishops filled a 50-page indictment. The accused men did not attempt much defense of their actions. They had done the things ex-

pected of them by their church. The government said they are "enemies of the republic and of the working people" and had "engaged in high treason and espionage on behalf of the Vatican and the Western powers."

Czech Communists wanted to put the bishops in prison so they could be replaced with church leaders willing to take orders from the government rather than from the Vatican. Other Czechoslovak bishops, including Archbishop Josef Beran, will probably be placed on trial soon.

Spy network

Across the Iron-Curtain countries the Roman Catholic Church has a well-organized network of spies "personally supervised by the Pope," said the Communist paper *Red Star* in Moscow this month.

Priests are trained in three special schools, the Russicum (Russian Pontifical College in Rome), the Eastern Institute, the Jesuit School. Graduates of the Russicum travel in Communist countries as ordinary tourists. "Ex-Nazi intelligence agents act as instructors" in the Russicum, training former residents of east European countries for work as spies, said *Red Star*.

The Vatican network of spies is "financed by the United States," the Communist newspaper said. It has a working agreement with American intelligence agents.

A news report from Brussels last May stated that Roman Catholics have a training school in the Ardennes mountains in Belgium for priests of Slavic nationalities who hope some day to minister in Russia. Jesuit and Franciscan orders are also reported to be training a priesthood for service in Russia. A Franciscan school in the United States is a monastery in the Ponus Ridge section, New Canaan, Conn.

Roman Catholics do not deny that members of their hierarchy throughout the world engage in forwarding to the Vatican confidential information about the countries in which they live. It is because the Vatican is said to be the world's foremost "listening post" that some Americans favor sending an official U.S. diplomatic representative there.

COMMUNIST CHRISTMAS CARD

From Budapest in Hungary to THE LUTHERAN *office in Philadelphia a 195 Christmas card had made a slow voyag The happy Hungarian father has receive a book with the names of Lenin an Stalin on the cover. The gift for the chi is a small bear. Words under the pictu are: "A delightful Christmas holiday."*

No priests in Rotary

Each of the 7,200 Rotary clubs in t world may have one Roman Cathol priest in its membership, as well as o

Protestant clergyman. In the United States priests are members of many of the clubs. Pope Pius outlawed that on Dec. 26. The ruling was published Jan. 11 in the Vatican newspaper.

Clergymen should maintain their dignity by not belonging to worldly organizations, it was explained in Rome. Priests may belong to secular societies concerned with charitable or welfare work, but not to business or professional clubs. However the ban on Rotary did not include the Lions club, Kiwanis, or similar organization.

Spokesmen in Rome said that sometimes religious questions are discussed at Rotary meetings. The fact that a priest may be present while such a discussion takes place might give Roman Catholic laymen the idea that the priest approves of the discussion.

Laymen of the Roman Catholic Church are not commanded to drop out of Rotary. But it was said in Rome that it would be better for them to belong only to church organizations, such as the Knights of Columbus.

Stay away from "Miracle"

Priests of the Roman Catholic Church should not engage in fox hunting, it was stated at the Vatican during discussion of the Rotary Club ban. It's beneath their dignity to take part in such public sport. But they may attend the movies, which are rated as private entertainment.

There was one movie in America this month that no Roman Catholic should see, said Cardinal Spellman in New York City. He asked for a boycott of every U.S. theater showing *The Miracle,* an Italian-made picture produced under Roberto Rosselini's direction.

The film had been passed by the New York State board of censorship, but was taken off the screen in New York City by order of Edward T. McCaffrey, the city license commissioner. A justice of the state supreme court reversed Mr. McCaffrey's ruling and showings of the picture were resumed.

Roman Catholic pickets began a nightly parade in front of the theater carrying signs which read "THIS PICTURE IS BLASPHEMOUS." "THIS PICTURE IS AN INSULT TO EVERY DECENT WOMAN AND HER MOTHER." Cardinal Spellman's statement against *The Miracle* was read at all masses in St. Patrick's Cathedral in New York on Jan. 7.

No censure for bishops

High churchmen among the Episcopalians had wanted official condemnation of actions of two U.S. bishops, Angus Dun of Washington, D. C., and Charles F. Hall of New Hampshire. They asked their church's House of Bishops to subject these two to "severe censure and discipline."

About 50 clergymen of various denominations had attended an Ash Wednesday service in the Washington cathedral in 1950. Bishop Dun had permitted a Congregationalist and a Lutheran to participate in conducting the service, at which the holy communion was celebrated. Bishop Hall had taken part with non-Episcopalian clergymen in an ordination on April 24.

This month the House of Bishops held its first meeting since the request for the censure had come from the American Church Union, the high-church group. The answer, very softly phrased, was that great variations in practice are found among Episcopalians, and if everyone will please refrain from getting too excited, everything will be all right.

The petition of the Church Union "brings before us matters of deep concern to many of the faithful," the House of

NEW WASHINGTON PORTRAIT

A large mural painting, "Washington worshiping at Whitemarsh," by Ralph Colema was dedicated last month at George Washington memorial park near Whitemars

Bishops resolution stated. "We trust that by patient and understanding consideration of these and other divergencies of thought and practice amongst us, we may come to a mutually happy agreement and the deepening of our fellowship."

How much power have bishops?

When a congregation of the Protestant Episcopal Church doesn't wish to obey an order from the bishop of the diocese, the worst that should happen is that the congregation's representatives will be refused a voice in diocesan meetings. This was the argument presented by the Church of the Holy Trinity in Brooklyn.

Instead of such a penalty, a New York State court granted an injunction compelling the congregation to accept the ruling of Bishop James DeWolfe in removing Dr. John Howard Melish as rector of the congregation.

This month an appeal from the decision in New York was on its way to th United States Supreme Court. A petitio to the Supreme Court to review the cas had been signed by 2,576 clergymen o 20 denominations, including 10 bishop of the Protestant Episcopal Church.

The first amendment of the U.S. Con stitution is violated, says the petition, be cause a civil court has enforced "a ecclesiastical judgment by methods incon sistent with those provided by the law o the church."

It is argued that "in matters affectin the affairs of a religious organization th State may not either directly or indirectl provide rules or penalties where the re ligious organization has provided its ow rules . . ." The injunction granted by th trial court "threatens religious freedom i our nation," the petition states.

Want Negroes to attend too

There ought to be a Lutheran church i

PETER MUHLENBERG INCLUDED

General Peter Muhlenberg stands at door of chapel as Washington and other leaders of Continental Army arrive to attend service. Muhlenberg had been a Lutheran pastor

downtown Washington where Negroes would be welcome as well as white people. This recommendation was made this month by the city's Lutheran Ministerial Association.

Recommendation of the ministers' group will be referred to the Maryland Synod of the United Lutheran Church.

Within a month there will be a joint meeting of church councils of the city's Lutheran congregations which are in areas containing large Negro populations. The meeting will discuss "how church facilities can be made available to Negroes."

Action at the ministerial association was in response to a study made by a committee of which the Rev. Arnold P. Keller, Jr., is chairman. The committee urged congregations in areas where Negroes settle to become interracial instead of moving to all-white neighborhoods. Negroes should be helped to buy churches white congregations abandon.

Good work against gambling

Crusading church leaders had "done a great job in fighting gambling, and have done it in some instances almost single-handed," Senator Estes Kefauver told *Religious News Service* this month. He mentioned the work done in defeating bills to legalize gambling at the November elections in California and Arizona.

Senator Kefauver, chairman of the senate "committee to investigate crime," had turned up wagon-loads of evidence against racketeers and their political connections.

The Board of Temperance of the Methodist Church and other groups proposed recently that the Kefauver committee be made a permanent "watchdog" group. That would not be the job of a committee of the senate, but a responsibility of the executive department of the government, the senator responded. The senate committee had done its investigating to accumulate facts on which to base new laws.

World News Notes

Colleges see dark days coming

Postwar boom period of the American colleges was ending abruptly. Young fellows with the GI Bill of Rights paying their way had crowded the campuses since VJ Day. What the army had given the army could take away.

If the U.S. Congress decides in its new draft law not to defer students, the colleges and universities may experience a sudden loss of a million students. About 1,250,000 young men and 1,000,000 young women are now enrolled. A no-exemption draft policy may take 80 per cent of the men.

Regardless of the action by the Congress, a loss of 10 to 15 per cent of the men students is expected Feb. 1. A large number of those of draft age are now enlisting in the armed forces in hope of having some choice as to which branch of the service they will enter.

The colleges may lose more than $25 million in tuition payments in the coming term. But they won't be able to cut expenses by reductions in faculty and otherwise until autumn. Before that time some of the colleges may be bankrupt.

Labor trouble in the Ruhr

A million steel-workers in Germany's biggest industrial center, the Ruhr, say they will go on strike Jan. 31. Along with them may go many coal miners.

It isn't principally for higher wages that the Germans threaten to strike. They want "co-determination" (*Mitbestimmung*). They ask to have a voice in the management of their industries. They wish to have something to say about wages, hours, working conditions, welfare programs, production schedules, sales techniques.

Wages in German industry have not kept up with rising prices. Workers say that increase in wages will do them no good if no changes are made in industrial policy. Higher wages will mean merely higher prices, and no gain in the standard of living.

No coal for Britain

London and other British cities were partly blacked out this month, because there wasn't enough coal to run power plants. A big reason for the shortage was that 21,000 miners had quit digging coal in 1950. They would get better and easier jobs elsewhere.

Wages are higher and working hours shorter than before the British government nationalized the coal industry. Mine machinery and equipment had been modernized. But miners were still unhappy and their output per man was less than in 1937.

Britain had appealed to the miners to work enough on Saturdays to make four extra full-time days within the next few months to bring an additional 3 million tons of coal to the surface. Even with that, the British would be obliged to import coal.

India is a year old

January 1951 is the first birthday of the Republic of India. There had been many changes in a year. Instead of joy at being free, there was gloom. Indians felt their country had fallen short of the ideals they had dreamed of before the Independence.

Some despaired over corruption in the administration. Some were troubled because the standard of living was still low. (Millions were faced with famine as a new food shortage loomed up.) Some were disillusioned because India had

urned away from Gandhism, been caught up in power politics.

In a year, personalities too, had changed. Gandhi had given his life trying to staunch the bloodshed between Hindu and Moslem. His right-hand man —Sardar Patel—who had struggled with the drudgeries of government, had died just as firm foundations were being laid.

Responsibility for 400 million people came to rest squarely on the third surviving leader: Nehru. Alone, he had to chart a wise course both through foreign affairs and the simmering discontent of many among his following.

It had taken a year for India to build up prestige on the international scene. Western nations at the UN listened attentively to Indian representatives, for they were the mouthpiece of Asia. Events had moved fast. Red China was no longer the favorite foreign government in Indian public opinion. Congress President Tandon favored a closer tie with Western nations. Big decisions would have to be made. Time had come when India had to bring forth its next generation of leaders, to be equal to the task.

Town and country

In Southern Rhodesia, the native African is soon going to be faced with deciding whether he would rather be an industrial worker or a peasant farmer. So far, under the "migrant labor" system, the African man could go off for months, or two or three years, to work in mines near towns. He could leave his wife and family in his native village to grow food and tend the cattle.

Sir Godfrey Huggins, Minister of Native Affairs, wanted to put an end to this practice of one foot in the town and one in the village. Native women were not equal to the many tasks. They farmed the same land over and over until village farms were losing their fertility, and resources were being wasted.

Under the new Native and Husbandry bill, a man who leaves his family behind to farm must report to the commissioner of the district, and put in three months of farming every two years—even if he has an industrial job. The African who wants to be a full-time industrial worker must take his family to live with him in the city.

Critics feel the law deprives the native of his right to go where he likes and sell his labor where he can. But backers of the bill say it will make the native responsible for the support of his family. He will not leave them where they cannot look after themselves or their land.

Restless

Afghan tribesmen on Pakistan's northwest frontier were restless. They had conducted many forays into Pakistani territory in recent months. Under the British, the Indian army had kept constant watch on the frontier to make sure the Afghans stayed in their own territory. Now the Pakistani government had to get men and equipment to do the job.

This was not easy. Four months ago the Afghan ambassador at Delhi demanded several hundred miles of Pakistani territory, on the grounds that it had a population of seven million Afghans. They would not quietly drop this demand, especially since there had been rumors that Afghan authorities were inviting Russian support.

Other Moslem nations disapproved. The Shah of Iran offered to mediate in the dispute. But Pakistani officials were gloomy about peaceful settlement. Explaining recent large arms purchases, the Prime Minister of Pakistan said, "I am buying arms because I have to defend the Khyber Pass."

EVERYBODY and his brother have been in Washington in the last few weeks, trying to make their contribution to the international policy of the government.

JAMES W. FIFIELD, JR., laying plans for a "Spiritual Mobilization" Conference soon . . . FRANK LAUBACH, prophet of prayer and the building of the Christian kingdom through teaching illiterates to read . . . GLENN CLARK and his "Camp Farthest Out" prayer group . . . STANLEY JONES, the eternal youth, whose voice and books have helped millions . . . the Moral Rearmament Group, under the leadership of FRANK BUCHMAN, with a large delegation from all over the world.

THESE VISITORS to the nation's capital bring back a scene and a memory of Mr. Truman's first days as president. The Protestant ministers of the city called on him at the White House—a very large group, much too many for his oval-room office. The preachers gathered in the rear yard behind his office. Mr. Truman stood on a small step, just high enough for him to be seen by everybody.

He surely looked and acted the role of the "average man"—his size, his speech, his spirit, his transparent honesty. Everything seemed to dramatize the "common man" in a hard spot. Here is about what he said. "No one could be more welcome here than you. I hope each of you will keep me on your daily prayer list. No one needs prayer more than I do. I am doing the best I can but the folks who are making it hard for me are some very strong people who are very selfish."

THE GOVERNMENT has been offering little beyond bombs and dollars in its foreign policy. For many of us the most disturbing fact is that this government of ours, with the Hebrew-Christian tradition in its veins, offers nothing unique to its democratic genius—only the old, old story of money and military might.

That's why Christian leaders and groups should come, not primarily to criticize and find fault, but to give a "lift and a light." From this angle the Moral Rearmament folks have had some remarkable stories to tell of "changed" and "guided" communists who have come over the line to our side. This is not to debate military might but to ask a question that refuses to be downed: Is that all so-called "free people" can offer?

A LITTLE WHILE before Christmas a peace mission under the guidance of ROBERT F. WEISKOTTEN, of New York, met for a two-day session, with PAUL SCHERER as chief speaker . . . O. FREDERICK NOLDE, of Philadelphia, spoke at the Washington Cathedral on Jan. 7 upon the international picture . . . STANLEY JONES met with a Senate prayer group, spoke for three evenings in Calvary Methodist Church and pled with government leaders to release food for India, admit China to the UN and leave the question of Formosa and Korea to the same UN.

THE PRESIDENT closed his address to the Congress on the state of the union with these words: "We will pursue this cause with determination and humility, asking divine guidance that in all we do we may follow the will of God." And how may that guidance and will be found? Through the personal prayers of the president, through the prayers of his counselors—and through the prayers of all who would seek to throw open the windows of God for those in places of decision and responsibility. —OSCAR F. BLACKWELDER

Pastors Move Faster

By MARTIN O. DIETRICH

A recent gift from Lutheran World Action speeds up the work of the ministry in Germany where pastors face problems in their travel

EIGHTY LIGHT MOTORCYCLES presented by the Lutheran World Federation to pastors in all areas of Germany carry the significant name "QUICK." They are hybrids between bicycles and the American-type motorcycle and cost $105 each.

They are significant aids in speeding the gospel across the length and breadth of Germany. The "Quicks" were distributed equally between the western and eastern zones. In every case they were assigned to pastors whose parishes covered large rural areas.

Our Lord moved about largely on foot. Those who came after him often went by camel and donkey. Muhlenberg traveled many miles on horseback. Others in America used the buggy and the carriage. Many that I knew used bicycles, but today practically every American pastor drives an automobile.

LUTHERANS OF AMERICA have made automobiles available to some of Europe's church leaders. They have supplied many pastors with bicycles. But a most precious contribution for the speeding of the gospel is the speedy, light motorcycle. These motorcycles went to pastors who had been pushing bicycles through the forests of Bavaria. They went to flat coastal areas where wind from the North Sea blows hard. These men had been pedaling on roads that were dusty in summer, muddy and slushy in the fall, and icy and slippery in the winter.

The hearts of some, the various veins of another (every Sunday he bicycled 20 miles and conducted three services), had been seriously affected. Some men had been advised by their doctors to stop bicycling and move to a less difficult parish. They had lugged their gowns, some lunch, possibly a communion set and the necessary books. They had been doing this 12 months of the year for too many years.

Yet the people in the remote villages had to be served. Most of them were expellees from the East, a large percentage of them unemployed, and all in crying need of gospel comfort and guidance.

Pastors of these areas sent us maps pointing up the size of the terrain they had to cover. Pastor Krymanski covers 170 miles a week on his bicycle. Vicar Killimin conducts religious education classes in schools 25 miles apart. Pastor Kuntz serves 4,500 people in 27 villages. Pastor Bielich rode a bicycle 540 miles every month. A territory of 90 square miles is assigned to Vicar Reichert, while Pastor Hocker ministers in an area of 220 square miles with 30 villages.

Pastor Habenicht's parish along the eastern border covers 164 square miles and includes 16 villages with 4,660 parishioners. Pastor Tuchner of Laufen in Bavaria gives a vivid illustration of how much pastoral care is needed and appreciated among these homeless people: "Old

---

The Rev. Mr. Dietrich is a member of the Lutheran World Federation staff in Geneva.

Herman Renner, a refugee from Silesia, wanted to come to communion during Lent. The nearest place of worship was six miles away. He was placed in a little express wagon and drawn by his wife and four boys up and down the hills along miserable country roads. When he arrived at the service, he was overcome with icy chills and could not come to the table of the Lord. Thereupon the pastor chartered a car to take Renner home again, and then with his motorcycle drove out to administer communion to him."

IT IS A MATTER of simple mathematics! These pastors will now be able to make two pastoral calls instead of one. In the outlying preaching stations, services will be conducted every four weeks instead of every six weeks. Parishioners who were visited by their pastor at most once a year will now see him more frequently. Pupils in confirmation classes will not have to walk six miles through all kinds of weather, because now their pastor can drive to their village quickly. It will be possible in many instances to save expensive train and bus fares.

More important, precious hours lost waiting for buses and trains will be saved for constructive work. Pounds of energy that were pedaled into gruelling roads can be diverted to proclaiming the gospel. Pastors will not be tired when they are vested in their gowns and walk to the altar to begin a service.

"To speed the gospel"—yes, they can do it if a motorcycle carries the preacher, if the church supplies the motorcycle, if faithful Christians in America give the necessary dollars to buy. That alone explains why Pastor Ruckert was able to cover 105 miles every Sunday since he has been motorized. It also explains why Pastor Kurtz, who was almost killed in his carriage last spring when his horse went wild in Dietramsall, can now conduct three services every Sunday instead of two.

The parish boys stand in amazement when they hear their pastor rumble into the village. The refugees who make up 90 per cent of some congregations could not finance the purchase of such a "modern mule." "My gratitude is added to that of my parish with its 16 preaching points," says one pastor. "My congregation is overjoyed," writes a faithful shepherd from the Bavarian Forest, "and thanks God for your love and loyalty!"

"That they may hear"—is that reason enough for an $8,000 purchase of mechanical vehicles? Listen to what one of our modern motorized St. Pauls has to say: "The fact I now have more time and strength than before to proclaim the gospel will be the best thanksgiving to those who gave so generously!"

OUR FATHER, since we will be criticized, let it be for doing too much or too little rather than for doing nothing at all.

—From *Prayer* by PETER MARSHALL

Problems in the Rural Church

By MORRIS ZUMBRUN

Country congregations are not supplying enough recruits for the ministry. Overlapping parishes, short-term pastorates, too few Sunday services are rural church problems

A FEW MONTHS AGO I was assigned an afternoon spot on the program of Western Conference of the Maryland Synod, with the privilege of choosing my own topic. The address was to repay the synod, more or less, for a trip made to Chicago last February to attend the Rural Life Institute sponsored by the Board of American Missions.

Feeling somewhat at a loss, I announced as my subject "Rural Problems in the Western Conference," for I figured there ought to be enough material on that to last 45 minutes. Then I went to work. What I discovered was more enlightening than I had anticipated.

The address in its final form included a discussion of five problems. I am convinced that most or all of them apply to any segment of the rural church. The Western Conference makes up about half of the Maryland Synod. There are 81 congregations in 41 parishes. Sixty-nine of the congregations (in 29 parishes) are in rural areas, communities of less than 2,500 population. (Congregations in the ULCA are divided almost evenly between rural and urban.)

Using as my only research material a copy of the Maryland Synod minutes, a postcard from the rural pastors, a talk with the president of synod, and my own general knowledge, these are what I found to be our problems:

MORE THAN HALF of the pastors in the conference came from rural communities. This compares with 58 per cent in the ULCA. But of the 41 young men from the Maryland Synod now preparing for the ministry in college and seminary, only five (and two of these are pastors' sons) are from rural churches.

This is a greater problem than we at first may realize. If one-half of the congregations and approximately one-third of our membership are in rural areas, then an equal percentage of ministerial recruits should be coming from those areas. Apparently we are not challenging the rural youth to full-time service.

ACCORDING to the survey made by the Board of American Missions, 18 per cent of the ULCA rural pastors have had some special training for their work. The percentage for Western Conference is about the same.

Granting that the mission of the church is the same wherever the church is, there are peculiar problems in rural areas. (The city church has its own peculiar prob-

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The Rev. Mr. Zumbrum is pastor of St. Paul's Church, Jefferson, Maryland.

lems too.) We have not taken enough interest in rural church conferences or short courses for pastors offered by some schools. Seminaries must be encouraged to offer more instruction along specific rural lines.

THERE ARE 69 rural congregations in the Western Conference. Of these, three have two services every Sunday. Thirty-four have at least one service each Sunday. But 35 congregations have services less than one per Sunday and most of them only every other week.

Herein lies a great weakness. Of course, there are some problems that cannot be overcome. One pastor whose congregation worships in a union church said that if his congregation owned the building, they would worship every Sunday. And as long as a pastor has three or four congregations in his parish, it will continue to be impossible to have worship every Sunday in every congregation.

Some pastors' preaching schedules are more difficult to read than a railroad timetable. Here is an example: Pastor A has three congregations. One congregation worships twice each month. The second worships twice each month except when a month has five Sundays, then it worships three times. The third congregation worships every Sunday except on the fourth Sunday of each month—then it worships twice.

Regardless of difficulties, the rural church will grow in strength when every congregation worships every Lord's Day.

THE PROBLEM of short-term pastorates, like the others, is not unique in our section. The Board's survey shows that the ULCA rural pastor has been in his parish an average of 6.18 years. His normal stay in rural work is 12.86 years. In our conference the pastors of our 29 rural parishes have an average of 5.17 years. This really ought to be the minimum rather than the average. In multiple parishes the problem is increased. Our 19 multiple parishes have had their pastors an average of only 3.1 years.

Why don't men remain longer in rural parishes? Low salaries, poor living conditions, duplication of effort, and lack of dignity of the rural church help men to move on. Certainly something must be done to get rural pastors who are "more interested in changing people than in changing locations."

WHEREVER you have many churches in the same area you are bound to have duplication and overlapping. It is very serious in some sections. One pastor drives past six Lutheran churches on his way to preach in one of his own churches.

Even worse is the varying number of members in the parishes. You cannot control the growth of a single church but you can have some control over the growth of a multiple parish. We have three-church parishes in the same locality with memberships ranging from 171 to 468. Our four-church parishes go as high as 602.

A synodical committee on parish realignment suggested last year that any new parish formed ought to have approximately 250 members. We now have six multiple parishes with a total membership of less than 250. And we have seven congregations within parishes with memberships of 203 to 276.

This problem of division and merger of churches is one that can be answered only by the co-operation of the individual churches, the pastors, and synod.

Well there we are. These are the problems, not the answers. This study is just the beginning.

SALLY WAS SENT TO SCHOOL

By FRANKLIN D. FRY

There wouldn't be so many juvenile delinquents in our cities if they all took lessons in the Ten Commandments as Sally did

SALLY IS 15 and lives in a shabby neighborhood in Louisville, Kentucky. Her father is drunk a good bit of the time and never has a steady job. Her mother is still a young woman, but has become discouraged and shiftless.

Sally lives with her parents, seven brothers and sisters, and about 20 ragged, filthy chickens that come in and out of the kitchen when they feel like it. It's not much wonder that Sally eventually arrived in Juvenile Court. She was guilty of truancy from Barret Junior High School where most of the girls are better housed and better dressed than she is.

It's a familiar story in any city. Sally and countless girls and boys like her gradually get in trouble as a result of their bad environment. But in Sally's case the story doesn't come out that way.

IN LOUISVILLE THERE is a particularly active church group that is working hard on the problem of juvenile delinquency. One unusual thing in that city is the "School of Citizenship," sponsored by the council of churches, and taught by a Lutheran pastor, the Rev. Roy B. Setzer.

Youngsters released from court on probation are assigned to this school by the judge. The course of study in the school is the Ten Commandments. Purpose of the school is to give delinquents a new idea of living, and to help them desire to build their lives on the basis of Bible teaching.

CERTIFICATE
Award for good work in school

Pastor Setzer, of Memorial Lutheran Church in Louisville, conducts the 10-week lesson periods in this school. He has good background and experience for this task. Before moving to Louisville he conducted a similar school in Anderson, Indiana. This attracted national attention, and served as the model for other schools.

The problem of juvenile delinquency was serious in Louisville when Pastor Setzer arrived, as serious as it is in almost every other American city. The difference in Louisville was that many people

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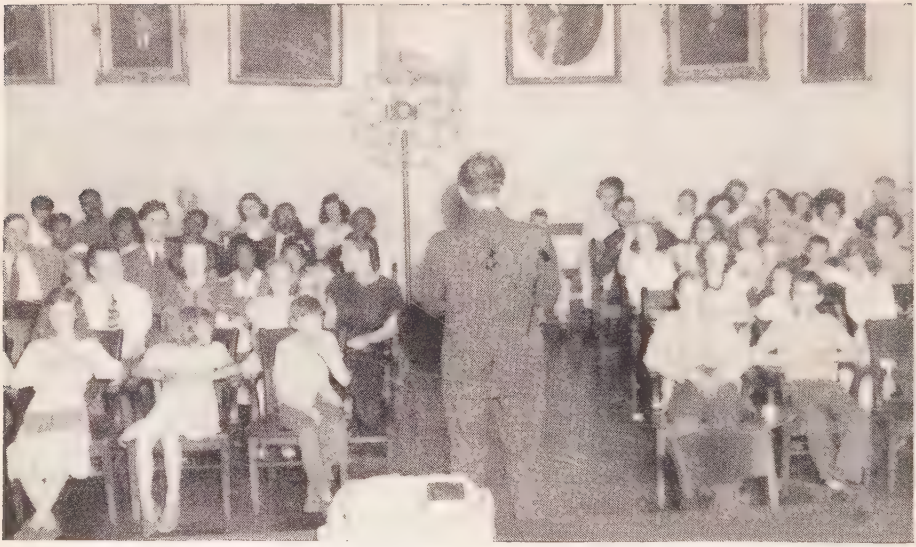
Mr. Fry, a student at the Lutheran Theological Seminary in Philadelphia, is a son of ULC President Franklin Clark Fry.



CLASS SESSION
Ten Commandments in ten weeks

were actively concerned about it. The council of churches took to Pastor Setzer's school of citizenship idea with enthusiasm, threw its weight and resources behind it, appointed a committee to convert the proposal into a reality.

The most necessary part of a school, though, is students. This is where the juvenile court came in. Judge William Becker of the court was the Christian key who opened the door for the school. He had never been satisfied that punishment was enough for delinquents, but there had been actual facilities for his use in re-education and rehabilitation of the youth he met in his courtroom.

PASTOR SETZER, the council of churches, and Judge Becker went into a huddle. The county judge, the chief probation officer, and the police were asked to join forces with them, and to help set up an integrated and intelligent program. Then they were ready to begin the school.

Judge Becker assigned his probationers to the school for 10 weekly instruction periods. The council provided the necessary materials and moral support. Pastor Setzer undertook the job of actual in struction.

THE FIRST SCHOOL opened in Octobe 1949 with 36 students. Each was handed a notebook containing excellent illustrated lesson sheets, prepared by Pasto Setzer and mimeographed by secretarie of the council. Parents were present fo the first lecture, and later also for th lecture on the Fourth Commandment Judge Becker attended most of the ses sions to show his probationers by hi presence what he thought of the course

The lessons were based on Luther Catechism, but in every way the schoo adhered to strictly non-denominationa lines. Sally was present for all the lesson and followed her study-book faithfully so much so that she was announced a valedictorian of the class at the last se sion.

CONGRATULATIONS FROM THE GOVERNOR
Pastor Setzer watches joyfully

THAT LAST MEETING was a memorable one. Each of the students who had met the requirements of the school was awarded a diploma. In more recent schools the council has presented each child with a Bible (with name lettered in gold on the cover).

A special visitor awarded the diplomas, the lieutenant-governor of Kentucky (now the governor), Lawrence Wetherby. This added conclusive evidence that the government, from the municipal level up, was doing all it could for the school.

Has the school been successful? Only time will tell, and only God can be sure. The council and the court do not believe that all of the children will immediately and irrevocably renounce everything unchristian. They do feel, however, that the school has been a healthy thing, and will ultimately show its value.

AND WHAT ABOUT Sally, and her classmates? An impact has been made on their lives. That is certain. Their attitudes have noticeably improved. Their parents are largely pleased with the change, but have one outstanding question, "How long will it last?" Louisville citizens agree that they will do what they can to make the results endure for a long time.

WHEREVER THERE is truth or beauty or goodness, they come from God, since it is God who puts into our minds our desire for these things and gives us our capacity to appreciate them.

ALAN RICHARDSON in *The Gospel and Modern Thought*

We Must Pray and Work Too

By RAYMOND T. STAMM

God won't feed us if we don't make an effort to earn our daily bread, but we can't make the effort without God's help

"GIVE US BREAD" is humanity's earliest prayer. All through history man's physical hunger has conditioned God's spiritual revelation. The ideal of the kingdom of God which we are building includes a new age in history, in which there will be food for all, for the body and soul.

Jesus assured us that our heavenly Father knows that we "have need of all these things," but he warns us that the only safe way to obtain and enjoy them is to put God first and to use material things for spiritual purposes.

The order of the petitions in the Lord's Prayer shows what Jesus means when he tells us to seek God's kingdom and his righteousness first. We are to pray for food and clothing and house and health, so we may use them to hallow God's name, build his kingdom, and do his will "on earth as it is in heaven." Our prayer for daily bread includes all the material things necessary to develop our spiritual lives.

THE ATHEIST REFUSES to join the church in the blessing of the fields on Rogation Sunday. He claims that prayer is superstition. Instead of bothering to have priests and preachers pray for a good harvest, he proposes to "compel nature with the help of science" to give him what he wants. Actually, since he is just as dependent on God as are all other people, he cannot escape praying. Only his prayer is to his tractor, to his test tube, and to himself.

Common sense tells us that we need both science and prayer, and that ideally science ought to be considered as an element in our praying. But the fanatical "Society of the Godless" is in such a hurry to turn the world upside down in order to rule the ruins that its members cannot think straight. The flaw in their argument is as plain as their blasphemy that boasts of "compelling nature."

ON THE OTHER HAND, the church has been handicapped from the very beginning by the presence of Donothing, Doublemind, and Dugout among its members. They are the ones who put the sting into the Marxian charge that religion is nothing but opium. Repentance is the only effective answer to this charge.

Donothing does pray for his daily bread, but he acts as if prayer were a labor-saving substitute for the hard work of agricultural research, and for the personal sacrifices required to establish a one-world economy. Antichrist grows fat on Donothing's laziness. Lazy Christians degenerate and become most unspiritual busybodies. Paul admonishes them not to spend so much time watching the apocalyptic clock, but to get busy and earn their own bread.

Doublemind professes faith in God but lacks the courage of the pioneers who are listed in the eleventh chapter of Hebrews. Berating the human reason, he

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Dr. Stamm is a member of the faculty of Gettysburg Seminary. This is the fifth in his series of ten articles on the Lord's Prayer.

sits with old Eli trembling for the ark of God and calling for a moratorium on science until human nature can be made safe to handle atomic power.

He fears for his faith, lest the physical and social sciences upset his present ideas of the truth in his religion. And he is afraid to make the scientist feel at home in the church. Doublemind has caused many people to throw religion overboard in disgust. Worse, he has misled a multitude of others into a futile attempt to keep their religion and their science in separate compartments of the mind.

This has fostered the wrong kind of conservatism that has slowed man's progress in getting into the right relationship with his fellows and with God, without which God will not answer our prayer for bread enough for all his human family.

DUGOUT, DISGUSTED with the din, and despairing of civilization, treats the church as if it were a cyclone cellar instead of Christ's company of kingdom builders. He calls God's kingdom "the *eschaton*," which means "the last thing." He does not expect it to be realized within history but to put an "end" to history.

He goes out with the hermit to cure his personal sin in solitude while he waits for death, or for the end of the world. He seeks salvation by subtraction. He becomes hyper-spiritual and talks as if it were beneath his dignity to have a physical body and to pray for material bread.

While living on rabbits and roots, he translates the Greek *epiousion* not as "our daily bread" but as "supersubstantial spiritual food" to be rained like manna on his soul from the sky of the eschaton. He forgets that just as supplying food for the body is a social process, so also it is with food for the soul.

Of course he has to admit that the world could not get along without the farmer, the smith, the merchant, and the physician. But like Ben Sira of old, he cannot see how these busy people can ever reach the heights of spiritual wisdom. So he proposes a division of labor that will permit Mary to contemplate and Peter and John to preach and pray while Martha serves and Dorcas sews and Stephen administers the dole. Thus he presses to a sickly extreme the healthy advice which Jesus gives not to allow this indispensable business of serving meals to starve our souls.

THE SUPREME COURT of the Universe rejects the prayers of Donothing, Doublemind, and Dugout as unconstitutional. Stephen points to the balanced way. He knows how to preach and to pray, to contemplate and to work. He provides food for both body and soul, and goes down in history as the first Christian martyr.

And Luther follows him, proclaiming the divine calling, not only of the preacher but also of the farmer, the cobbler, the cook, the cleaner, the carpenter, and of every other honest and constructive servant. When building God's kingdom is our life purpose, our praying becomes an essential factor in God's answer to our petition for daily bread.

When we pray rightly, we help to keep godless men from seizing control of the bread supply to enslave the people. We will not let lazy men stagnate progress by turning prayer into a magical substitute for science and hard work. And we will not follow the hermits back to the monastery to split society into "religious" and "secular."

AS LONG AS we live on earth we need as much of its material good as we can use in developing human life toward the goal set by Jesus: "Ye therefore shall be

perfect as your heavenly Father is perfect." No one has a right to expect more, nor should he pray for less than that.

We do not need food to waste through bad cooking, careless handling, and extravagant eating habits, nor to hoard or destroy in order to maintain prices or corner the market while others starve. No private or public enterpriser is entitled to so many new and bigger barns that he can make a fool of himself and say, "Take thine ease, eat, drink, and be merry."

Even the prodigal son would be ashamed to see his real prayer in cold type: "Give me this day my daily allowance for slot machines, sweepstakes, numbers tickets, liquor, and harlots." No investor needs the extra dividends that leave the reapers and weavers and miners hungry and cold and their children uneducated while "out of the populous cities men groan" (Job 24:12). Nor will a union profit by "feather-bedding" and other unreasonable demands.

No man needs a business that runs him to the point where he exists for its sake. Midas does not need so much gold that he has to make godliness a way of gain and go away sorrowful when Jesus tells him what he has to do to inherit eternal life.

All these evil ways of getting and spending money turn riches into what Jesus calls "the mammon of unrighteousness." Being fatal to the growth of the soul, they are excluded when we pray the Lord's Prayer.

BUT JESUS' DENUNCIATION of mammon is only the negative side of his teaching about the right use of material things. Man does not live by bread alone, but neither does he live without bread. The feeding of the hungry not only with righteousness but also with bread is essential to the blessedness of the new order which Jesus proclaimed.

So he made bread into a sacrament and turned a wedding feast into a parable of the kingdom of God. He did not retire into the wilderness to live on grasshoppers and wild honey. Much to the perplexity of John the Baptist and his disciples, he did not make a practice of fasting. He included houses and lands "now in this time" as rewards for leaving all and following him.

Paul's statement that the kingdom of God "is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" does not mean that its citizens can live without eating. He kept working at his trade to earn his own bread and have some money left over to help feed the poor. In this he was an example of the mind of Christ, who gave due recognition to man's four fundamental physical needs for food, clothing, shelter, and healing.

SO FEW RICH MEN were consistent with their religion that people in Jesus' day were saying that "wealthy equals wicked, poor equals pious." Jesus did not adopt this cynical classification. If having property had been wrong in itself, he could not consistently have accepted the gifts of those "who ministered unto him of their substance" (Luke 8:2-3). The fact that he did accept them shows that, although man cannot serve God and mammon, he can serve God by means of mammon.

Jesus states the principle for the right use of material things in his comment on the Unjust Steward (Luke 16:9). The true function of business on earth is to form and nurture the human friendships which constitute the kingdom of God and endure forever. This is a far cry from that cynical excuse for sharp practice which says, "Business is business."

You Teach Religion at Home

By MARJORY LOUISE BRACHER

There's no use talking about public schools giving time for religious instruction unless we have already made sure our homes are doing their best to teach

THE FINAL STORMY SESSION of the recent White House Conference on Children and Youth wasted time arguing over whether or not religion should be taught in public schools. Religion is taught at home.

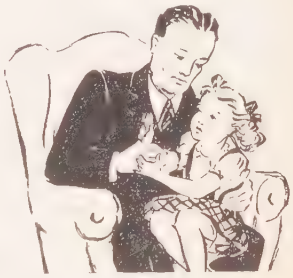
This is true, no matter what you do or don't try to teach. The father who seldom goes to church is teaching his children that God is of little importance. His son may go to a confirmation class where he is taught that love of God is "above all things." But which attitude has the boy really learned?

A little child is taught in Sunday school to say thanks to God. This has small chance of becoming a way of life for him unless he hears thanks to God expressed daily at home.

By your daily use of God's name, whatever it may be, and even by your tone of voice, you are teaching your child "religion." You teach faith in God, or no faith, in the way you meet disaster, disappointment, temptation, or good fortune. All this is acted out before your child and absorbed by him. Even what he does not see, he often senses. No parent can escape teaching his child something about God and religion, even if he is determined to teach him nothing.

RELIGION IS FAITH in God and the practice of that faith in worship of Him and in relation to other people. By its very nature it is best taught at home. For as it is practiced by one generation, it is learned by the next. Ultimately, there is no other human way of teaching it.

For many years there was great emphasis upon the Bible and the teaching of its content. Then educators said that mere knowledge of facts does not result in right living. We must teach about life and build character. Sunday school instruction reflected this change in thinking.



EDUCATION

Instructors put their effort on teaching right attitudes and good behavior. While it is hard to see that much has been achieved in that direction, everyone is aware of the universal ignorance of the Bible. The pendulum swings, and there is a great cry that something must be done. "Let us put religion into our schools."

But the religion of which James and Micah wrote, and the two great commandments named by Jesus, are not learned in classrooms. The real question that faces Americans at mid-century is not one of when and where to hold "classes." It is this: What is the religion we are teaching at home? Another ques-

tion must follow—How can we do it better?

After these questions have been answered, then we may be ready to ask, Is there need for some supplementary group-teaching of religion outside the home? As long as we concentrate our attention on this group-teaching, which can never be more than supplementary, we will go on failing to do what is most important. For religion is taught at home.

Parents rightly should look to the church for help in discharging this duty. Here are a few things the church can do:

First in importance is the parents' own practice of faith. All that the church does in encouraging worship and Christian living strengthens the teaching of religion at home. But these are not enough.

Next, and new in the program of the church, there must be classes for the parents of very young children, to show them what and how to teach, both directly and indirectly. Such a course gives many practical helps, all the way from story books, and how to pray, to how to answer questions. The church has no more important teaching opportunity than this.

A second course of instruction should be available to parents of children about 10 years of age, to prepare them for guiding the youngsters through adolescence, years which are crucial in the religious life as well as in other ways.

Periodicals can be a help to parents. Some of the denominations now have a "home" magazine. The new *Parents' Quarterly* published by the Parish and Church School Board is an important step in this direction.

But the first step, for parents and church alike, is to turn from looking to the state, and to realize that religion is taught at home. Then we must set ourselves to the task, and find better ways of doing the job.

"Jesus Never Fails"

Above the desk in the office of a very busy and prominent physician I noticed a picture containing a small cross and the words "Jesus Never Fails." The walls were otherwise entirely bare of pictures or decorations.

As I looked at the cross, he noticed and said, "I see you are looking at the cross."

"Yes," I replied, "the absence of anything else on the wall makes it stand out."

The doctor said, "I have intended it to be that way. Whenever I feel myself getting tired or downcast, all I need to do is look and read and I change."

"Do many of your patients comment about it?" I asked.

"Oh, indeed," he told me. "In fact, it has become just as important for many of my patients as for myself. Whenever I get a person in here whose real trouble lies in inability or unwillingness to bear his burdens in life or from other difficulties, I refer to the cross and the words 'Jesus never fails.' It's cured as many people as any medicine in my office, maybe more."

—Katherine Benion

About Brainy People

I GUESS YOU'VE KNOWN for a long time, Rex, what some of us are just beginning to find out—that being smart isn't, after all, the most important thing in the world. I've never noticed you passing me by in favor of Ernest Albrecht, Ph.D. Because you know that I love you and care for you, and the great Dr. Albrecht doesn't even know you're alive.

That's the way it is with children, too. They respond to love, not to I Q ratings. And that's the way it is with adults too, only you'd never guess it to hear the way we talk sometimes, as if the future of the world depended mostly on how much gray matter we had, and how much education we can stuff the gray matter with.

Now don't go barking around the neighborhood, Rex, that I'm against brains or education. I'm not against medicine and doctors, either. But I don't expect the doctors to make me beautiful, or the medicine to eliminate my housework. That's not their function. That's something the way I feel about brains and education, Rex. They can do a lot of wonderful things—but saving the world single-handed isn't one of them.

LOOK AT THIS RADIO, for instance. I turn a little knob like this—see?—music from a thousand miles away floods the room. Maybe it wasn't exactly music, but anyway my point is still good.

That man straining his humor to the breaking point—and mine too—is a thousand miles away, and I can hear him. But you know as well as I, Rex, that millions of people today almost shudder with fear when they turn that knob, because they're desperately afraid of what some news announcer may tell them about the latest developments in Korea, or China, or western Europe.

They're afraid his words might mean the beginning of the end of a lot of things that we consider important. They're afraid his voice might announce the nearness of the destruction of the products of our brain-work, through the media of other products of our brain work.

A lot of people are plain scared, Rex, and they're a little suspicious that whatever it is that's wrong with the world, it probably isn't lack of brain power.

A "LETTER TO THE EDITOR" of a famous magazine[1] writes that he has heard some talk about a cave in the Ozarks where someone wants to preserve the brainy people, especially the scientists, in the event of an atomic war.

The letter-writer says: "No sir. The kind of folks who ought to be in that cave is the ordinary, non-atomic type that ain't got beyond the gunpowder stage, and ain't interested in carryin' civilization to its highest peak. Under my plan, might take in a few schoolteachers, a preacher or so, some harmless poets, some farmers, maybe a few carpenters, but we blamed sure don't want any brainy people in there. Be the worst thing that could happen to the post-atomic world."

1. *Collier's* magazine, Dec. 23, 1950.

Most of us ordinary people, Rex, like to read letters that man writes, because most of us aren't particularly super-brilliant. It's comforting to blame the state of the world on to the Smart People.

It's comforting, Rex, but not very helpful, because it doesn't face facts. Most of us know in our rare honest moments that the brainy people are no worse, and probably no better, than we ordinary folk. They're more effective, maybe. The world, for instance, wouldn't be in danger of atomic bombing today if it were peopled only by us because we can't understand what Mr. Einstein's formula is all about. There are a lot of other things, too—wonderful, good things—that we wouldn't have. But there wouldn't be any more *goodness* in the world because of that.

No, Rex, we won't have learned much if we think we can just blame the mess on the Smart People. But maybe, if we can see that intelligence isn't the *most important* factor in people, then we might get some place. Maybe if we can see that knowledge isn't enough to live by, then we might be in a position to catch a glimpse of the truth that the Son of God tried to teach us.

It's quite impossible to imagine Jesus saying: "Blessed are the brilliant, for their high I Q shall gain for them the world." But it's just as impossible to imagine his saying: "Blessed are the stupid, for because of their low mentality they shall see God."

Seems to me, Rex, that Jesus didn't talk in those terms at all, either commending or condemning intelligence. I rather suspect it was because he was well aware that his father would take care of the mental endowment for each of his creatures.

He well knew that intelligence, by itself, will neither save the world nor destroy it. So I guess what our world needs isn't either brainy people, or stupid people, depending on your point of view. What we need is *goodness* in all kinds of people. Real goodness that isn't just a varnish of propriety but is a deep, revolutionary force that makes us love where we used to hate . . . share where we used to grab . . . forgive where we used to resent. The kind of goodness that breeds courage, and a deep, quiet strength.

And that kind of goodness, Rex, is completely out of reach for genius or moron—except from God. But He gives it, irrespective of I Q, to people who ask for it, who *really want it* with every ounce of their wills.

Eyesight

It's bad manners to make fun of people who have physical infirmities and it is not my purpose to do so. But this story does illustrate a great moral. It seems that two cross-eyed people bumped into each other on the street. The one said, "Why don't you look where you are going?" The other replied in anger, "Why don't you go where you're looking?"

The point is that each of these two people with similar infirmities and equally at fault blamed the other for the collision. When a collision of interests occurs it is not unusual that the fault is on both sides.

—Walter Cowen

HOW DIFFERENT ARE THINGS IN LIBERIA?

I LEFT NORTHWESTERN SEMINARY and my home in the Middle West, and with my new bride went to Liberia in West Africa. Of course we had expected to find Africa different from our home country. The land did make a deep impression on us as we bounced over the washboard roads. Driving on Liberian roads is like driving over railroad ties. I thought northern Minnesota roads were bad, but Liberian roads surpass them in roughness. And in Liberia all roads lead to the capital city, Monrovia. Our Lutheran mission is fervently hoping that roads will soon lead into Sanoyea and Gbonita, so that construction can begin on the Lutheran Training Institute and Phebe Hospital to be located at these places.

But eventually we must turn off the road and onto the path. Sooner or later roads end in paths in Liberia, usually sooner than one expects. It was while I walked on a path that I realized that things really are different in Liberia. It was not too many weeks before that I had been walking down Fifth Avenue under the shadow of towering Empire State Building. Cars, buses, and people flickered by like fence poles past a streamliner. The rattle of the subway trains, the jingle of the taxi resounded down the canyons of skyscrapers. And now here I was walking the path to Sanoyea under the shadow of towering palm trees. People sauntered by, driver ants marched antenna to antenna, and the voices of animals were heard in the land. Here was life in the jungle—simple, slow, quiet. Life in the interior is still reduced to its simplest terms. Liberia is still in the morning of its history.

After we settled down at Sanoyea, in our house by the side of the road, I began to analyze thoughts that came to me while on the path. I came to the conclusion that maybe things are really not too different in Liberia. It was the people themselves who enabled me to span what appeared on the surface to be differences. Men may travel by foot or jet plane but they are much the same as other men, on the sidewalks of New York or in the African bush.

I realized in an African jungle town that underneath the veneer of civilization man in his heart is the same. The best way I know of to be a friend to man is to tell him of Jesus who was the friend of sinners.

—G. O. LINDEMANN

Lutheran Mission, Sanoyea, R. L., W. A.

Last Trip to the Well

By EDWIN C. HENRY

AUNT ELLY climbed heavily up the steps, crossed the cool porch and set the brimming pail of water on the table just inside the open kitchen door. She came back out and sank down on the top step with a smile on her face.

"About two more months and my pipe dream may come true," she said to Mary Barton who was rocking placidly back and forth in the big rocker. Mary Barton

was Aunt Elly Barton's granddaughter.

"Your pipe dream," Mary repeated, perplexed. "What in the world is your pipe dream?"

"Haven't I ever told you about my pipe dream, dear?"

Mary shook her head. "No, you haven't, but I'm dying of curiosity. Please tell me."

"I thought everybody knew about my pipe dream," Aunt Elly sighed, looking dreamily out over the hot fields and rustling, green corn. "It all started soon after your granddad and I moved to this little farm house. That was right after we were married—must be nearly 40 years ago."

AUNT ELLY paused and swallowed visibly, then continued. "We dug out the spring up there and boxed it in. I remember it like it was yesterday. We finished it one day just as the sun was going down. We stood there on the hill, tired but happy. Tom put his arm around me.

"There's your water supply, Elly," he said. "We'll have to pack it for awhile, but you save your pennies and after a while we can get some pipe laid and have water in the house.

Aunt Elly paused again and looked up toward the spring. She straightened her apron across her knees and patted it flat.

"I began to save the pennies and nickels too. But it has been a long while. For 40 years I've carried water from the spring in rainstorms and blizzards, in the hot sun and after dark.

"Even when I was sick. Sometimes I would stop to rest in the shade by the spring and watch the clear water flowing quietly off down the hill. How I wished that all that wasted water might be piped into the kitchen. But I'm still carrying water." And Aunt Elly stopped as though the story was ended.

Mary had stopped rocking.

"But Aunt Elly, couldn't you save enough money in 40 years to get the pipe put in?" she asked, puzzled.

A SLOW SMILE tugged at the corners of Aunt Elly's lips. Her tired hands smoothed her apron once more before she answered. Then her voice was soft and a little husky.

"Yes, child, many times we had the money, or nearly had it. But something else always turned up that seemed more urgent than the water pipe. I remember the first time I had it saved and was counting the days until we could get the pipe in. Then one day Tom came in, downhearted and depressed.

"The note is due on the place," he said wearily. "We don't have enough to pay it off." Then after a while he had asked for the pipe money. He didn't want to. It hurt him to have to do it. I didn't want to let him have it, either, but I did. The pipe money wouldn't do us any good without the farm and the spring. I cried a long time that night.

The next time was when Joe, your daddy, was born. I didn't mind it so much that time. I had learned by then to be patient.

THE TIME AFTER that was the time I was really glad I had the money. That was the time your daddy's baby sister died. She wasn't quite a year old, then." Aunt Elly hesitated a moment, then went on.

"After that we fell back upon that money many times. Tom laughed about it and called it my pipe-dream money but he wanted the pipe as much as I did. It got so that when something happened that required extra money, I just headed for the pipe money from habit.

"In two more months I'll be 60 years old and I've just about got the money

saved again. I thought it would be nice if by the time I'm 60 I could have the . . ." She broke off and shaded her eyes as she peered down the road. "Somebody's coming, and in a hurry, too!" she exclaimed.

An open jeep sped up the road, dragging a long cloud of dust behind it.

"It's daddy," Mary cried. "I wonder what is wrong?"

THE JEEP PULLED into the yard and Joe leaned out.

"Hi, Mom and Mary," he greeted, waving at the two on the porch. "Bart Smith's house burned down this morning. All the kids are safe but they lost nearly everything. I'm out to scare up some help for them. Maybe you would like to go down and help them, Mom.

"If you do, then throw your things together while I go up to ask Mr. McCall for a donation. He should be able to help —if he will. I'll pick you up in a few minutes." And he roared away up the road.

"Well, just like that," Aunt Elly snapped her fingers. "Those poor kids. Of course I'll go."

As she hurried around Mary heard her say to herself, "The last time it was for Tom's funeral. Before that for the doctor for Smith's baby. Then fuel for the Allisons . . ." the rest was lost as Aunt Elly reached into the cupboard and took down a large crock and emptied the money it contained upon the table. "Pipe dream money," she murmured softly.

"Oh, Aunt Elly, you can't do that. Not when your dream is about to come true," Mary protested.

"Remember what the Master said, dear. 'Do unto others as you would have them do unto you.' It certainly isn't much after what He did. I can still have my pipe dream."

With a battered suitcase in one hand and the money, wrapped in a handkerchief, in the other, she was ready when Joe returned.

TWO DAYS LATER the jeep drove into Aunt Elly's yard. Aunt Elly sat beside her son, tired but happy to have been able to help.

"What are all the cars doing here?" she asked in a puzzled voice as the jeep rolled to a stop.

"Well, it will soon be your birthday and some of the people wanted to surprise you a little. We've fixed up a little party for you. Come on, let's go in."

Inside Aunt Elly stopped transfixed. Friends stood all around the wall, grinning broadly, because in the place where the stand for the water bucket had stood there was a shiny sink, and above the sink a faucet from which poured a stream of cold, crystal-clear water from the spring.

Tears sprang into Aunt Elly's eyes. They ran unheeded down her cheeks.

"Do unto others as you would have them do unto you," Mary shouted gleefully. "Be not weary in well doing, for in due season ye shall reap if ye faint not."

"You shouldn't have done it," Aunt Elly gasped. "I can't express my thanks. I've dreamed about this for 40 years." And turning she picked up the old water bucket.

"I'm going to hang this bucket beside my pipe dream on the wall of my memory," she said simply.

THE UNIVERSAL DECLINE in optimism is the most characteristic feature of our postwar era. —ROBERT J. MCCRACKEN

The Gospel for Sexagesima Sunday is written in Luke 8:4-15

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

JESUS WAS BECOMING POPULAR. Everywhere he went multitudes came to listen. They followed him into the wilderness. They gathered at the seaside where he walked with his disciples. They pushed into the house where he was spending the night.

Most men would be flattered by such attention. Jesus had deeper insight. Time was running out. Other leaders were becoming envious. Opposition to him was growing in high places. The climax was coming. Soon his teaching would be finished. His disciples would have to be teachers in his name. In the closing hour he must lead them into an understanding of the profound aspects of his way of life. He must concentrate his work upon those who were loyal followers, prepare them for the days which lay ahead.

AS JESUS LOOKED into the multitudes he realized that many of these people were not sincere. Many had come only out of curiosity. Many had nothing else to amuse them. They came to be entertained. Some wished only to see miracles, were not concerned about thinking. Some wanted to be healed in body, caring not whether they were made whole in spirit. Here and there, though, a few were devoted.

So little time was left. So much still to be taught! Jesus searched for some way to separate the enthusiastic from the indifferent. How to teach so that the superficial would stay home and the Kingdom-seekers grow in understanding? The *parable* is the answer.

A parable is a story with two meanings: the meaning of the story itself and the parallel idea. Someone has called a parable "an earthly story with a heavenly meaning."

For parables to be successful they should do two things to the interested hearer. They should make clear some teaching, and should evoke a response. Having heard an appropriate parable, the listener should want to do something about what he has just heard.

Remember the story of King David and Bathsheba? David arranged to have Bathsheba's husband killed in battle, so he might marry her himself. The prophet Nathan comes to David and tells him a parable. (Read II Samuel 12:1-14.) The parable that Nathan tells not only spotlights David's sin. It also arouses David. He is first angry with the man of the story, then with himself for being that man. Nathan's parable is an excellent example of what a parable should do. It led David to action—in this case, to repentance.

NOT ALL PARABLES are this dramatic. Not all work so well. Usually it is lack of spiritual understanding on the part of the hearer that causes a parable to fail. When Jesus began to speak in parables, those without spirit lost interest. But

those with spiritual insight grew closer to him. So, by parables, he accomplished his purpose.

Most parables contrast two or more types of person. The parables of the *Ten Virgins, Good Samaritan, Talents, Pharisee and Publican, Lazarus and the Rich Man, The Two Sons*—all ask the listener which kind of person he will be.

Sometimes Jesus explained his parables. Often he gave the explanation only to his disciples. Even the disciples did not always understand Jesus. It was the quality of their insight, not the quality of his teaching, that caused this.

The parable we study today, the *Parable of the Soils*, was clearly explained by our Lord. We may emphasize a few points.

Obviously it is not the ability of the sower (Jesus) nor the quality of the seed (Word of God) which causes the variations in growth. It is the kind of soil onto which the seed falls that determines the result. (Sometimes it is not the fault of the pastor or the preaching if the sermon does not produce results!)

Jesus, as he began to teach in parables, explained that people would react to his teachings—and his life—in different ways.

Some would be like the hard ground. They hear but do not absorb. Their life is too much of a rut for anything new to change it. Some would be like the rocky soil. They hear and are immediately enthusiastic. But they are without depth, incapable of sustaining inspiration. They are used up quickly. Some are like thorny soil, full of weeds. Their lives are overgrown with other interests, interests which eventually choke out the word of God. And some are like the good ground. They hear, absorb, sustain, concentrate. They bear fruit.

Note that in Matthew and Mark (Matthew 13:8; Mark 4:8) even the good soil bears fruit in varying quantity. We are not all given the same talents to begin with. Nevertheless, all who bear fruit or increase talents receive the same commendation: good soil, well done.

One verse of this parable bothers some readers (Luke 8:10). What does "that seeing they may not see, and hearing they may not understand" mean? Jesus is referring to part of Isaiah's call to prophecy (Isaiah 6:9). It was a prophetic custom to read the results of one's work into the purpose for it. When a prophet discovered that his teachings were ignored, he sometimes felt that God must have wanted it that way and commissioned him for that purpose.

By quoting Isaiah, Jesus said that he knew his teachings would have the same results that Isaiah's had. He did not say that he wanted some men to be lost. If some are lost, it is their fault, not God's, that the soil has grown hard, or shallow, or thorny.

The opposition did not give Jesus enough time to accomplish his mission in any other way than the one he chose. If we cannot understand all his parables, it may be due to our lack of spiritual insight, not to a poor translation or a confused Evangelist. Let us not be too quick to blame a foggy scene on the Creator. The fog may be on the inside of our glasses.

Christians believe that the greatest parable Jesus taught was the one he lived.

Save us from the sin of worrying lest stomach ulcers be the badge of our lack of faith. —From *Prayer* by Peter Marshall

Personal Problem Clinic

Marry now?

QUESTION: My daughter is 20. For almost two years she has been going with a young man who is a few years older. Now they want to get married. Luella has never lived in luxury, but she has been accustomed to the ordinary comforts of life. Now she and Byron want to live in one room and a tiny kitchenette (hardly more than a small alcove with a gas burner). There is a bathroom, shared by a number of tenants.

I want them to wait until Byron earns more money and can afford better quarters. But they have their own ideas and are very determined. I can't stand to see them start out in such a shabby way—and in such a poor part of the community.

REPLY: Go over the total situation with the couple, in a pleasant way, to make sure that they are taking in the whole picture. Help them to recognize the hindrances and inconveniences they are facing. But when you have helped them avoid taking a leap in the dark, when you have helped them to view the whole situation, you have done your part. Then, if they are still determined to go ahead, don't stand in their way. Consent to their decision pleasantly, give them your blessing, and do whatever you can to help them. After all, such a decision belongs to the couple, and to no one else.

However parents may feel, it is admirable to have the pluck to venture out without all the conveniences and advantages which many people regard as essential. It is not necessary for young couples to start out on a level which their parents have attained only after years of toil and restraint. They will learn a great deal as they move on, and they will better appreciate their own later advances if they achieve them on their own. Furthermore, both they and society will be the richer for their courage and experience. Don't hinder the couple by holding before them a false standard of values.

Disappointment

QUESTION: Almost a year ago we promised Donald a trip to New York on his fourteenth birthday. Because of financial reverses and a reduced family budget, it has become impossible to carry out the plan. Don is bitterly disappointed. He feels that the broken promise is very unfair.

REPLY: Promises ought to be made with great care. When once made they should be carried out unless there are compelling reasons to the contrary, reasons which can be made clear to a youngster. There is a tendency to make too many promises, and to make them without any "if's" or "but's." Sometimes plans should be made contingent upon changing conditions.

At his age Don has undoubtedly undergone other disappointments. There are various conditions over which we have no control, such as the weather, illness, and other uncertainties, which upset the best-laid plans. Don, along with everyone else, must learn to face such experiences rationally and courageously.

May there not be more to this disappointment than appears on the surface? The boy may feel that you have not been fair in your revision of the budget, that certain items which seem unimportant to him have been kept in the budget, while his trip has been thrown out. Such a conflict might have been avoided if he had been consulted in advance of the alteration of the financial plans.

Children often make good decisions, or help their families to make them, even contrary to their own preferences, if they are given the pertinent facts, and have a chance to mull them over at the right time. Thus they come to feel a sense of their worth as members of the family, and of their responsibility in helping to meet a difficult situation in the family's affairs.

It may not be too late to go back and hold a family council to deal with the problem.

—EARL S. RUDISILL

Here Luther Stands

Here I Stand. By Roland H. Bainton. Abingdon-Cokesbury. 422 pages. $4.75.

This brilliantly written life of Martin Luther is by one of America's leading authorities on the history of the Reformation. His scholarly command of the material is so complete that he is entirely free to concentrate upon the effective presentation of his subject. As a result we have a volume, scrupulously accurate in historical detail, yet as alive and readable as a current *Time* magazine.

On page after page Luther's own racy and throbbing speech is incorporated, without the formality of quotation marks and page references, into Professor Bainton's account —so thoroughly saturated with his subject is the Yale scholar.

The book is concerned primarily with the religious development and life of the Reformer, rather than with external facts of biography. Thus the study begins with his first spiritual crisis in 1505 rather than with his birth in 1483. This is as it should be. Bainton draws heavily upon earlier scholarship, naturally, though the bibliography shows a weakness in disregarding the immense contributions to Luther research by Aulen, Nygren, and other Scandinavians.

A Luther study written by a member of the Society of Friends is certain to be objective, even though the sympathy of the author for his subject can easily be seen. While this is an advantage, it is also true that there are times when a Lutheran might have described Luther's position more accurately, as for example, in the treatment of the sacraments. Sometimes Bainton is a spectator rather than a participant in the faith that Luther confessed.

Mention should certainly be made of the superb illustrations in the book. Bainton's hobby of collecting sixteenth-century woodcuts brings rich dividends to his readers!

When the publishers selected this manuscript as the winner of the $7,500 award as the one thought "to accomplish the greatest good for the Christian faith and Christian living among all peoples," they made a wise choice.

JOHN SCHMIDT

Toledo, Ohio

Each Must Decide

The Kingdom Without End. By Robert Elliot Fitch. Scribners. 137 pages. $2.50.

"There is a kingdom without end. And there are kingdoms that have an end." With these words, Dr. Robert Elliot Fitch, professor of Christian Ethics at the Pacific School of Religion, Berkeley, Calif., begins his thought-provoking venture into the prophetic tradition as a basis for the understanding of history and civilizations.

To become aware of the kingdom without end, one must become acquainted with the King of the Kingdom forever, who is revealed as a person, a Creator. Consequently, he reveals himself best in persons, who live creatively, even though there is none who is completely the Lord, but only an image of the Lord. Thus in persons, God walks through history and lives in civilizations. Wherever he goes the secular turns into the sacred, whether it be in the factory or in the home, in the university or in the cathedral.

He is revealed in his wholeness in the person of Jesus Christ, whose appearance upon earth was the supreme incandescence of the creative activity of God in this world. In him the Word became flesh. In him are gathered all of the accumulated continuities of God, past, present and future. He is the ever-present God working in history, revealed to us with such force and clarity as is sufficient for understanding and action. Through him man enters the kingdom.

But man constrained by circumstances, coerced by custom, impelled by the inevitable and exalted by pride, forsakes the forever kingdom for Babylons that fall, kingdoms that have an end. In these they bask in

power without glory: the power of arms, wealth, reason, spiritual pride.

One has a strange sense of being disrobed and left naked after the excursion of his chapters II, III, IV, and V. How can one become clean again?

Dr. Fitch leaves no one in doubt. Although a former chaplain in the armed forces of our country during the last World War, he spares not in his criticism of our nation. Although a professor and a theologian, he exempts not the halls of learning or the clerical robes. Stripped of every last garment, we are left standing helpless before the crumbling kingdoms with an end.

But there is hope! Man must choose the kingdom without end, which is in this world but not like the kingdoms of the world, or he must die. Only moral cowards seek to be neutral, pilates who lose the right to choose and are enslaved.

But there are those who walk in the way of the Lord. They are the leaven that transfigures the world. If there is any strength, or beauty, or joy, it is from the leaven, power with glory, from the kingdom without end.

This little volume invites those who are willing to take time to think and to pray. It is for both layman and theologian, but both must be prepared to spend some time in thoughtful meditation. It is not a volume of systematic theology, but a brief venture into basic elements of the kingdom without end. JAMES P. BEASOM, JR.

Los Angeles

Top-Notch Publicity

Building Up Your Congregation. By Willard A. Pleuthner. Wilcox and Follett. 135 pages. $2.50.

If your church can use a "shot in the arm" (and what church can't?), then you will want to turn to Willard A. Pleuthner's book, for you are certain to find a wealth of ideas you've never taken the time to think through for yourself.

Mr. Pleuthner's experience in the advertising agency of Batten, Barton, Durstine, and Osborn makes him fitted to take a long, critical look at the usual type of church organization and then come forward with a series of constructive, workable suggestions.

Fortunately, the methods suggested are not sensational. Many of them are not even new. Yet it must be admitted that they all have merit and have not been fully developed in the average church. The book will prove helpful to any pastor or layman as a "springboard" in the development of his own ideas.

While the sections on "Increasing Attendance at Services" and "Increasing Financial Support" are helpful, it will soon become apparent to the reader that the greatest value of the publication lies in the suggestions concerning church publicity, a field which has been sadly neglected by too many churches and one which is in line with the writer's advertising profession.

Building Up Your Congregation will best serve you as it builds up your own ideas, which may always have been good but never fully developed. This fast-reading, layman's view of the church is certainly revealing and worth reading! CARL W. WEBER

Philadelphia

Mennonite Pilgrims

Paraguayan Interlude. By Willard and Verna Smith. Herald Press, Scottdale, Pa. 184 pages. $2.25.

The book is the result of a mission which the author and his wife undertook for the Mennonite Central Committee. They went to Paraguay in 1944 for a two-year sojourn as official representatives to assist the colonies there in the contacts with their fellow co-religionists in other parts of the world.

The first Mennonites arrived in Paraguay in 1926 from the colonies in western Canada. The first years were a hard struggle against nature, sickness, and death. But here we see the rewards of a resolute faith against innumerable obstacles. We gain an overall picture of the work which is being done and its increasing scope. The blessings of God have not been showered in vain upon these people. The author writes in a smooth style, as becomes a professor of history at Goshen College. E. TRENKNER

New York City

LETTERS
TO THE EDITOR

America and the world

SIR:

The "Conclusion" of Jan. 3 helped me to see how "out of date" I have become. The up-to-date thing is for the UN (composed of 90 per cent U.S. military forces and 99 per cent U.S. $$) to force D-E-M-O-C-R-A-C-Y down the throat of all people everywhere.

This makes American motherhood very noble—if the mothers of America are willing to furnish their sons to die in Korea or western Europe. Mr. Hoover suggests that what happens to Czechoslovakia is also of interest to Czechoslovakia and what happens to France is also of interest to France. Is he entirely obsolete? Mr. Ruff, you have surely at some time lived in a community where there was a person who took care of everybody's business in the neighborhood (except possibly their own). How did it work out?

I took all the history courses offered at college and found out that the different nations of Europe have been friends and enemies from time to time without any pattern of rhyme or reason. The only consideration seems to have been their own material advantage. England has recognized Red China! We backed Russia against Germany and now just five years later we are backing Germany against Russia.

You say the United Nations "seems to me the only practical hope for the end of war." So along with Mr. Hoover the Gospel of Jesus Christ is obsolete!

Wilmette, Ill. (REV.) FRED A. MILLHOUSE

SIR:

I for one am sure that Mr. Hoover could and would manage affairs in Washington, D. C., better than Roosevelt ever did or Truman ever will. You with the other church people helped put this nation where it is, if you uphold such ungodly doings. You and the rest say, "Give the other countries loads of our boys, money, everything they ask for," instead of letting them be self-supporting. We sacrifice sons, money, have a shortage of this and that, just because since 1932 we had not the right man in Washington. I always liked THE LUTHERAN, but I never like your "In Conclusion." Hope you will get a better man to write it from now on. A GOLD STAR MOTHER

Pine Grove, Pa.

The Rev. Albert Stauderman will join our staff April 1, and will write the "Conclusion" once a month.

SIR:

You write, "We are brothers of the Russians, too, if they can be smart enough to realize it." Now, now, Mr. Ruff, let's get Americans around to acknowledging that brotherhood first. Why expect the Russians to be smart? If we Americans were smart we would know there are many and better ways of bringing nations to our side than threats of armies and bombs.

Zelienople, Pa. CHARLES L. RIETH

SIR:

I suspect that our reverses in Korea have given many of us a warning to stop, look, and listen. That our "true patriotism now is for the United Nations—that which is, or is to be," is indubitable, but it is questionable whether we as a nation should attempt to carry out these commitments alone or with only the help of token aid and moral support and promises. I suspect that it is the lack of support on the part of the other nations committed which causes isolationism.

Fleetwood, Pa. CARL A. SCHLEGEL

SIR:

Thank God for such men as Mr. Hoover. There are all too few such men, even within the church. You would do well to read such papers as The Chicago *Tribune*.

Chicago H. HENDERSON

SIR:

We are all very glad for your opinions expressed from the Christian viewpoint rather than from the political angle. You have given all readers real food for thought.

Washington, D. C. PAUL FROEHLICH

PEOPLE

New Board Presidents

Three boards of the United Lutheran Church have new leadership this year—the Board of Deaconess Work, the Board of Education, and the Board of Social Missions.

Succeeding Dr. Harry F. Baughman (professor at Gettysburg Seminary) as head of the Board of Deaconess Work is Dr. Alvin E. Bell, pastor emeritus of Glenwood Church, Toledo, Ohio. Dr. Baughman's term on the board expired at the end of 1950.

On the Board of Education, Dr. Millard E. Gladfelter, provost at Philadelphia's Temple University, became president as successor to Dr. John L. Deaton, pastor of Christ Church, Baltimore, Md. Dr. Deaton's term on the board expired Dec. 31, the same day began his second six-year term.

PRESIDENT BELL
. . . Deaconess Board

Newcomer to the presidency of the Board of Social Missions is Dr. Harold H. Lentz, pastor of Trinity Church, Ashland, Ohio, who succeeded Dr. Harold S. Miller, pastor of Incarnation Church, Brooklyn, N. Y., as of Jan. 1, 1951.

Drs. Bell and Lentz come from the Ohio Synod; Dr. Gladfelter is a Ministerium of Pennsylvania layman.

Lutherans Travel

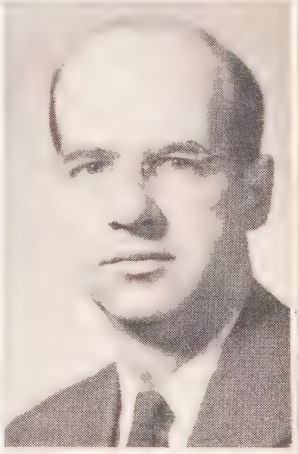
Paths of three world-circling United Lutherans crossed this month on the other side (from America) of the world.

Traveling with the Sun,

PRESIDENT GLADFELTER
. . . Board of Education

President Franklin Clark Fry was making the 25,000-mile jaunt for Church World Service (*see* THE LUTHERAN, *Dec. 20, 1950 and page 38, this issue*). Flying in the opposite direction were two people—Dr. and Mrs. Paul C. White, on a three-month trip to study religious education programs of the various mission projects organized and directed by the Lutheran Church.

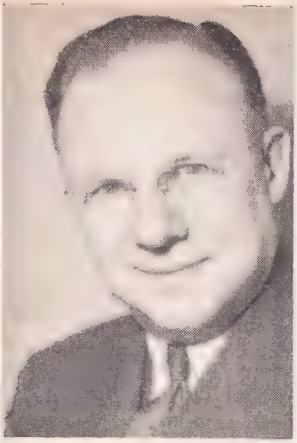
This week, the Whites were scheduled to visit Karachi, Delhi, and Calcutta. Already, the pair have stopped in Liberia (where they penetrated the bush country for the purpose of



PRESIDENT LENTZ
. . . Social Missions

getting first-hand information on the educational facilities, problems and methods in that part of the world). Still to be seen—Madras (India), Colombo (Ceylon), Singapore, Medan and points in Sumatra, Bangkok, Hong Kong and Japan. The final stop will be in Honolulu (not until March 26).

Dr. White expects to be back at his desk in New York (he's secretary of the New York Synod and is vice president of the ULCA's Board of Education) by the first of April.



TRAVELER WHITE
. . . flight plans crossed

Schuh Inauguration

In impressive ceremonies conducted in St. Paul's (ALC) Church, Columbus, Ohio, Dr. Henry F. Schuh was inaugurated as third president of the American Lutheran Church Dec. 31.

Significantly, Dr. Schuh's inauguration was performed in the same church he served 15 years as assistant pastor and the same building in which the ALC was organized in the merger of three Lutheran groups in 1930.

Over 700 Lutheran clergymen from throughout the Midwest and scores of top echelon church leaders from all parts of the United States were present. Participating in the installation and representing the United Lutheran Church in America was ULCA Secretary F. Eppling Reinartz.

Dr. Schuh is responsible for the leadership of the 715,000 members of the American Lutheran Church.

Briefly Speaking

Space at services in Holy Cross Church, Yoakum, Texas, has been at such a premium recently that Pastor Paul Bechter and the church council have had to request pupils in the Sunday school to return to their homes after sessions in order that there would be room for the adults at the morning service. The congregation has voted to build a $110,000 church as soon as possible!

A ULCA pastor in Texas reports that during a recent conversation between laymen of his congregation, one exclaimed, "You mean that our congregation pays $9 a year for my benevolence even if I don't give that much?" Given an affirmative answer, the questioner was quiet, but thoughtful. Hours later, the pastor received a phone call from the same man: "I didn't realize our church was paying my way. How much do I owe for the past 10 years?" Informed the sum amounted to $90, the layman promptly mailed a check for that amount with the written comment: "I don't want anyone else carrying my share of the load when I can do it myself. I guess the Lord must have been wondering where I was all this time!"

After Evangelist Billy Graham conducted a three-week revival campaign in Minneapolis, a check for $162.50 was forwarded by officials of the crusade to Lutheran World Action. A note of explanation went with the check: "to be used as lifting the burden of those who are less fortunate than we are around the world."

Slightly over a decade ago, there was "no room" for another church in Wisconsin Dells, Wis., but the Synod of Northwest disagreed, located a new mission there. Today, the same congregation is the largest Protestant group in the community of 2,000; one out of every four citizens attend Bethany Church. Pastor G. William Genszler hopes to add 100 new members before the end of the year; already has 88.

In accepting the honorary degree of Doctor of Humane Letters from Wagner College last month, world-famous Wagnerian Tenor Lauritz Melchior quipped: "I have been a student of WAGNER all my life; it's most appropriate that my first honorary degree should come from WAGNER College!"

Parsonage Playwright

As a young pastor's wife, Mrs. O. W. Wehrmann was interested in interesting young people of the congregation through the presentation of plays. Usually she obtained her skits and two-act dramas from publishing concerns.

However, she soon discovered that the plays were not always easy to do in a church, and when censorship of certain passages was effected sometimes there wasn't much left to the play. In addition, the better productions carried almost impossible royalty fees for small amateur groups.

Therefore, Mrs. Wehrmann applied her own creative ability to her problem—in effect, became a playwright herself. It doesn't bother her that none of her plays has reached Broadway or Hollywood ("I'm not writing for big time!") but there is a lot of satisfaction in the results of her efforts.

Whenever an idea strikes her, she hurries to a pad and pencil and begins "scribbling." Her fastest play-production job was six days, accomplished when the young people of her congregation (St. Peter's Church, Scribner, Nebr.) decided at the last moment to present a play the following week. To do it, Mrs. Wehrmann worked four hours each night.

The congregation thinks a lot of her contribution. Said one member: "Her work is a service to the parish and to the young people. It helps furnish wholesome work and recreation." No one at St. Peter's disagrees.

The Twain . . .

There were so many pastors and WMS officials at the wedding reception for the Rev. Martin L. Tozer (Central Pennsylvania Synod Superintendent of Home Missions) and Mrs. Mary Anstadt ("Lutheran Woman's Work" editor) Tozer, that the principals joked about it being just "another church convention." Pouring at the reception was Miss Frances Dysinger (foreground), promotional secretary of the WMS

. . . Shall Meet

When two friends said farewells at New York's La Guardia Airport early this month, one of them, Bob Fry (right above) knew that he wouldn't see his dad for 30 days, because that would be the time required for his father to visit a score of points around the globe on behalf of Church World Service. That's why he's looking forward to a re-enactment of this scene early next month "when Dad returns"

NEWS IN THE CHURCHES

CALIFORNIA

Tabor To Address Committee of 500

DR. L. RALPH TABOR, president of the Parish and Church School Board and pastor of Luther Place Memorial Church, Washington, D. C., is the principal speaker at the Men's Rally to be held Jan. 28 at St. John's Church, Sacramento, by the Committee of 500.

The Committee of 500 is an outgrowth of a similar Committee of 1,000 which sponsored a rally at the 1950 synod sessions in Glendale. With synod meeting in Sacramento next week, Northern Conference laymen and pastors were challenged to arrange another rally for this year.

Considerable publicity and promotion has been effected by laymen from St. Paul's, First English and St. John's churches in Sacramento. Leaders hope that at least 700 men will attend the pre-convention mass meeting.

Dr. Tabor's address will be on "Men and the Church." An all-male choir will present special music.

FLORIDA

Resigns to Organize New Mission

THE REV. GEORGE F. HART has resigned as pastor of St. Mark's Church, Jacksonville, after a term of 12 years, to accept the call of the Board of American Missions to establish a church at Huntsville, Ala.

DR. A. J. HOLL, pastor of Grace Church, Lakeland, resigned effective Feb. 1, to retire from active service.

THE REV. OSCAR W. HOUPT, member of

Lutheran Winner in Tournament of Roses Parade

A large figure of Christ, radio towers and a map of the world, all done in flowers (over 8,000 roses), were used to depict functions of the Missouri Synod sponsored "Lutheran Hour Float" in the annual parade during the Tournament of Roses in Pasadena earlier this month. Built with Lutheran Laymen's League funds, the float captured first prize in Class I (Religious Organizations).

the Navy Chaplain's Reserve Corps, having been called to active duty, has resigned as pastor of Resurrection Church, Daytona Beach.

Our Saviour's Church, Gainesville, has purchased a building site, a portion of which is across the street from the University of Florida campus. The house on the lot is being remodeled to form a chapel and other rooms for worship, educational and social activities. Total cost: $18,800. The synodical brotherhood has offered to provide seating for the chapel. The property will be used first the latter part of this month.

St. John's Church, Jacksonville, has new chimes, the gift of the choir. Epiphany candlelighting services were held Jan. 7.

Members of Bethlehem Church, near Lake City, have completed a landscaping program. The project represents 50 or more man days of work which together with materials used would have cost an estimated $1,000.

Ground-breaking ceremonies for the new educational building of Trinity Church, St. Petersburg, were held Jan. 7. Turning the first shovel of dirt was Pastor Henry V. Kahlenberg. The new building will adjoin the present church; will be three stories high. The cost approximates $125,000. The entire building will accommodate over 800 for Sunday school. A third-floor auditorium seats 400.

Epiphany Church, Miami Beach, organized one year ago, has purchased a parsonage. Pastor Luther H. Thomas and his family have moved in.

Newly organized Advent Church, Miami

Tampa's "Churchly" Church Attracts Wide Attention

This $80,000 church was recently dedicated by members of St. Paul's Church, Tampa, Fla., Pastor Royall A. Yount, and Dr. A. J. Holl, who delivered the dedication sermon. Built with the aid of Board of American Missions funds, it seats 300, has attracted widespread attention among Tampans who consider it "one of the most churchly churches in the city." The 253 confirmed members have whittled indebtedness on the structure down to $27,000. Over 500 attended the first service

INTERIOR (see cut-line opposite)

Shores, has purchased a church building lot on Biscayne Boulevard.

The Rev. Lawrence M. Reese, of the Parish and Church School Board, conducted the first Family-Church Institute in Trinity Church, Jacksonville, during an itinerary of Florida churches this month. Jacksonville and St. Augustine Lutherans attended.

THE JACKSONVILLE Open Forum had as the January speaker Dr. Theodore I. Fabinyi, former Hungarian cabinet minister, banker, professor at Boston College, and Lutheran layman. Basic theme of his address, "The world must experience a moral and spiritual revival, with unity between Catholic, Protestant and Jew, if we hope to defeat communism." WILLIAM E. PUGH

MARYLAND

Taneytown Church 200 Years Old

HAGERSTOWN—This week, members of Trinity Church, Taneytown, and their Pastor Glenn Stahl are observing the 200th anniversary of the congregation. A bicentennial pageant, "The Seven Books of Trinity," especially written for the event, is being presented three nights this week.

CAMPUS

MUHLENBERG College's annual reports and president's message disclose interesting facts: President Levering Tyson's comment on CHEY . . . "(unusual success of the campaign) would seem to be an argument in favor of the thesis that if the rank and file of the Church are fully and correctly informed concerning the real issues confronting our institutions of higher learning, adequate support will be forthcoming."

Other facts: Registrar Paul Gebert reveals that of the 818 students enrolled in the current semester, 132 are preparing for medicine, 92 for business, 87 for teaching, 85 for the ministry and 52 for law. The remainder, except for 142 "undecideds," are preparing for 42 other walks of life. Chaplain Edward T. Horn reports that 82 Lutheran pre-ministerial students (Slovak Zion, 3; New York Synod, 8; Central Pennsylvania, 6; New Jersey, 6; 1 from Nova Scotia and 58 from the Ministerium of Pennsylvania), 3 Episcopalians, 2 Presbyterians, a Reformed and a Congregationalist are included in pretheologs in the student body. There are 374 Lutherans among the 818 'Bergmen.

GETTYSBURG Seminary's faculty and student body, in co-operation with the Board of Education, will conduct a Conference on the Ministry for a carefully selected group of students from 40 eastern colleges and universities. Opportunities of the ministry will be the theme; the program is designed primarily for men who have not previously decided to prepare themselves for this call-ing. The conference starts with dinner at 5 P. M. on Feb. 9, concludes the following Sunday afternoon.

Conference leadership will include Drs. Henry H. Bagger, Emil E. Fischer, Paul J. Hoh, Earl F. Rahn, F. Eppling Reinartz, Abdel Ross Wentz, Robert Gearhart, Gould Wickey, and David Bremer, and Pastors Wallace Fisher, Howard Hinkeldey, Philip Hoh, Henry Luffberry, Howard McCarney, Raymond Shaheen, and Viggo Swensen.

1951 Parable

story of the week

A CERTAIN man, on his way to work in the early morning darkness, walked down Philadelphia's Broad Street not far distant from the North Philadelphia station of the Pennsylvania Railroad, and fell among hoodlums, which stripped him of his wallet, money in his pocket, and jewelry, and wounded him, and departed, leaving him bleeding and half dead in a vacant store's doorway.

And by chance, there came down the same street people, also workbound, who did not see him, since he lay in the darkness away from the light of the street lamps, automobiles and buses; so they passed by.

And likewise, a young man, when he was at the place, hesitated as he approached, for he heard the groans of the wounded man. But fearful lest it be a trap set by thieves, he passed by quickly on the other side.

BUT a certain man, as he rushed toward the railroad station to catch a train which would carry him to the Big City for an important business conference, came where he was; and when he saw him, he, hesitating too at first, nevertheless had compassion on him,

And went to him, ignoring the shortness of time before his train departed, bound up his wounds by stopping the flow of blood with a handkerchief tourniquet, washed the wounded man's face with a cloth dipped in rain water, and set him in a taxi, and brought him to a hospital, and took care of him.

And when he departed, he took out a coin and phoned police and gave them the information so that the man's tormentors might be prosecuted.

Then, he left that place to continue his journey, telling no man (except officers of the watch) who he was nor whence he came. There is no record that he that sheweth mercy reached his day's journey in time for his meeting.

Outstanding in the history of the congregation was the use of the church tower for signaling of Union Army signals to the Gettysburg Battlefield 13 miles away and the use of the parsonage by General George Meade just prior to the battle.

DR. L. BOYD HAMM, pastor of St. Paul's Church, Columbia, S. C., has accepted a call to become pastor of St. John's Church, Hagerstown, succeeding Dr. J. Edward Harms, who retired from the active ministry last June after serving the western Maryland congregation for 33 years. Dr. Hamm will assume his new duties Feb. 1.

WILSON P. ARD

NEW YORK

Women Contribute to World Relief

ALBANY—Members of the Women's Missionary Society of St. Paul's Church, Rensselaer, have been active in world-wide relief recently. The group sponsored a series of three lectures on the Near East, contributed liberally to conference and synodical WMS projects and shipped 13 large cartons of clothing to Lutheran World Relief.

Members of the Rensselaer congregation have recently completed an $8,000 renovation program.

A NEW PARSONAGE has been purchased by Atonement Church, Oneonta, for Pastor George H. Thompson. The former parsonage is now being used as a parish hall. Pastor Thompson, who was installed this fall, came to the Oneonta congregation following a year's study in Norway as a Fulbright scholar.

Through Pastor LaRoy S. Deitrich and members of St. Paul's Church, West Camp, over 100 Estonian, Latvian and Lithuanian DPs worshiped in a recent service conducted in Estonian. History is repeating itself, since the congregation was originally established in 1710 by "DPs" from the German Palatinate.

PASTOR DEITRICH resigned last month to accept a call to New Bloomfield, Pa. He had been pastor at West Camp 18 years.

IMPROVEMENTS have been dedicated a

Trinity Church, Kingston, by Pastor Frank L. Gollnick. Over 75 took part in the recent Every Member Visitation.

LUTHER S. STRALEY

Rosedale Church Cornerstone Laid

LONG ISLAND—Members of Christ Church, Rosedale, laid the cornerstone for their new addition to the present church on Dec. 3. Principal speaker was the Rev. Paul C. White, secretary of the New York Synod.

The new structure will enlarge the present church and will provide additional Sunday school rooms as well as a church office and sacristy. To cost $80,000, the building should be finished by mid-summer.

THE REV. EUGENE STREBEL has accepted a call to Christ Church, Freeport.

MEMBERS OF CHRIST CHURCH, Ozone Park, observed the 70th anniversary as a congregation on Dec. 10. Principal speaker was Synod President Frederick Knubel.

THE REV. JOHN DEPAPP has assumed his duties as pastor of St. Peter's Church, Greenport, and Advent Church, Mattituck.

RICHARD H. WEISKOTTEN

Something New In Indiana

Since breaking away from a sister congregation to become a single congregation with their own pastor, members of Salem Church, New Augusta, Ind., have built and dedicated a new parish house (above) and a brand-new parsonage (below) as well as renovated the church building. Pastor John R. Spangler, who formerly served the two-congregation parish, is now full-time pastor of Salem Church

OHIO

Rural Experiment Considered Success

COLUMBUS—In 1945 five congregations in the rural area of Crawford county had in-

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LUTHERAN CHURCH
DENVER, COLO.
E. W. Harner, D.D., Pastor
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16th AVENUE at Grant Street
One block north of the State Capitol

MESSIAH LUTHERAN CHURCH
Sixth & Forster Sts.
Harrisburg, Pa.
William VanHorn Davies, Pastor
Services 11 A. M. & 7:30 P. M.
Sunday School 9:45 A. M.
When in Harrisburg come to Messiah

MIAMI BEACH, FLORIDA
United Lutheran Church of the Epiphany
1333 Dade Boulevard
Services: 11:00 A. M.
Luther A. Thomas, Pastor
Welcome to our GROWING MISSION in Miami Beach

When in the Palm Beaches visit
The First United Lutheran Church
318 LAKEVIEW AVENUE
WEST PALM BEACH - FLORIDA
Rev. William Long Dowler, Pastor
CHURCH SCHOOL ..... 9:45 A. M.
THE SERVICE ..... 11:00 A. M.
A Hearty Welcome Awaits You

adequate pastoral leadership. Two churches of the Tiro parish (Crouse Memorial and Loss Creek) were served by Pastor Robert H. Miller, but the near-by Sulphur Springs parish with congregations there and at North Robinson, had no pastor. Leesville was being served by Dr. Simon Metzger along with the large Crestline church which was calling for Dr. Metzger's full time.

Under the leadership of Layman Roy L. Stroup, of Shelby, of synod's executive board, the congregations considered a larger parish experiment: The United Lutheran Rural Parish of Crawford County.

Pastor Miller was called by the five churches, along with a recent seminary graduate, the Rev. Austin F. Shell, as assistant pastor. Pastor Shell moved into the parsonage at Sulphur Springs, Pastor Miller continued to live at Tiro.

Away Down South
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Lutheran Church

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Services were scheduled so that the pastors would alternate services each Sunday in the five congregations. Therefore, all had more services, more effective pastoral leadership.

With Pastor Shell's resignation Dec. 31 to accept a call to St. Mark's Church, Mansfield, an analysis of the five-year operation showed: growth was seen in a 10 per cent increase in baptized, 13.5 per cent in confirmed, 12 per cent in communing membership. The present 490 communing members contributed $132,523 in five years ($38,490 for regular and special benevolences).

DR. THOMAS H. CISLER, prominent Lutheran layman and brick manufacturer, died Nov. 29 at the age of 81. He attended the merger convention of the United Lutheran Church in America in New York City in 1918 and represented his synod many times since. He was organist at St. Luke's Church, Marietta, for 26 years, was founder of the Bach and Astronomical societies there. For 25 years he had provided a tent for evangelistic work in the China mission field.

Ohio's Luther League maintains a Life Service Flag; crosses indicate former Luther Leaguers in full-time service. At a recent executive committee meeting red crosses were added for Mrs. Parker F. Anspach, Grace Church, Springfield, who has gone to Japan with her husband; and for Joseph H. Moore, Ohio's first layman-missionary, who has gone to India from St. Paul's Church, Bucyrus.

SYNODICAL GROUPS are at work on summer programs. For Lakeside Summer School in July LUTHERAN Editor G. Elson Ruff will serve as chaplain. At the July Chautauqua Lutheran Assembly, Dr. and Mrs. W. Carl Satre will be headliners. At Camp Mowana an experiment in joint boys and girls camping for junior ages will be conducted.

New LLM Officials

Harold U. Landis, new president of the Lutheran Laymen's Movement for Stewardship ("The Lutheran," Jan. 17) greets his right-hand laymen, Vice President Peter P. Hagan (left), of Philadelphia, and Treasurer Paul I. Folkemer (right), of Baltimore, Md. The trio will direct LLM activities this year

---

Eight of Dayton's 200 churches had fires in less than two months. The fire department made extensive inspections of all church buildings, found that the fires were caused by defective wiring or over-firing due to extremely cold weather. The church federation has been urging churchmen to inspect buildings for fire hazards, to restudy their insurance programs to see if coverage has kept pace with increased building replacement costs.

OHIO CLERGYMEN gather annually in Columbus in January for a "Pastors' Convention" and to hear nationally famous preachers. This year nine of the pastors of the 12 churches named by the *Christian Century* as "outstanding churches of America" will be on the program. Two of the churches were in Ohio, the Evangelical and Reformed Church at New Knoxville, and Columbus' First Community Church.

AFTER TWO YEARS' vacancy the Amanda parish, near Lancaster, has acquired a pastor, the Rev. Warren W. Powell, formerly at Cicero, Ind. The parish has purchased a seven-room parsonage, paid for in full.

SYNOD'S CHEY COMMITTEE met earlier this month to plan closing of the Christian Higher Education Year appeal. Congregations are still reporting pledges and receipts.

E. RUDOLPH WALBORN

PENNSYLVANIA

Allentown Home to Add New Wing

ALLENTOWN—A $200,000 wing will be added this spring to the Good Shepherd Home in Allentown, by decision of the home's Board of Trustees at its December meeting.

The new three-story brick building will face E. 5th St. and extend northward across Chester St. on land owned by the home. A kitchen to supply the needs of the entire home will be built on the first floor. The other two floors are designed to care for 50

5 GREAT LENTEN SUNDAY NIGHTS
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TOWN HALL
Broad and Race
Philadelphia
In The Very Heart of America's Cradle of Liberty
Getting out into the Highways and Byways seeking the souls of men for Christ and His Church.
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The answer is based on serious study of the things that undergird life.

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Provides opportunities for natural religious growth.
Special courses for unusual talents.
"The only junior college in the United Lutheran Church"

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Box K, Marion, Virginia

Snowflakes fell as 125 members and friends of Zion Church, Tacoma Park, Md., watched Pastor Edward R. Bley and charter members turn first spadeful of ground for the new $165,000 church soon to be erected

handicapped guests in the "middle years" group—age 20 to 50. At the present time there are 146 guests at the home, including 93 children and 53 aged persons.

The home recently received a bequest of $500 from the estate of the late Ada H. Kemmerer of Allentown.

HOLY TRINITY CHURCH, Northampton, closed the year with a mortgage-burning service Dec. 31, when the congregation wiped out the last $19,000 of a 25-year-old $50,000 indebtedness.

GOOD SHEPHERD CHURCH, Easton, has welcomed its new pastor, the Rev. Glenn Neubauer, with extensive renovations to the parsonage, at a cost of $2,400.

APPROVAL for the realignment of St. Mark's-Zion Lehigh parish, Allentown, was given at a special meeting of the Allentown Conference held in St. Stephen's Church, Bethlehem, Dec. 15. Zion Lehigh Church, actually located near Alburtis, had asked to be made a parish of itself.

Thirty-eight men of St. Peter's Church, Bethlehem, contributed volunteer services to the renovation of the former parsonage at 472 Vine Street, which will now be used as a Sunday school annex and church office. The building was dedicated Dec. 10. It was erected as a parsonage in 1889. Since 1941 it had been rented as a private residence. A number of the men gave more than 40 evenings to the work of renovation.

PASTORS of Allentown and Bethlehem met in Rosemont Church, Bethlehem, this week (Jan. 23) for the annual combined pre-Lenten retreat of the Lutheran Pastoral Associations of these two cities. Dr. Gould Wickey, executive secretary of the ULC Board of Education, is the leader.

HENRY W. SNYDER, JR.

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catering particularly to older people. Pleasant home surroundings. Sun porch, patio, and parking lot. Near restaurants, shopping districts and theatres. Moderate rates. Special rates by the season. Lutheran owned and operated. For information and reservations write:

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PENNSYLVANIA

Lenten-Easter Services Projected

PHILADELPHIA—Five Sunday Night Mass Meetings during Lent (to be held in Town Hall) and an outdoor Easter sunrise service, to be conducted in the heart of downtown Philadelphia (Rayburn Plaza) are highlights

of plans projected last week by Messiah Church Pastor Ross Stover.

Sermons by Dr. Stover will deal with evangelism. "We are confident that this year's services," says Dr. Stover, "will attract many thousands more than in previous years. Christ is the only answer in our present crisis; without Him, chaos will blight American life! People realize this; they want to get closer to their Lord!"

The first Lenten and Easter sunrise services were held in 1930; since then hundreds of thousands have turned out. The largest single attendance was the 75,000 (and 20,000 turned away) who jammed Temple Stadium in 1935.

The 1951 services will feature a 100-voice choir under the direction of Dr. Orland Keyburtz, soloists, trumpeters, violinists and harpists. During one of the Lenten services, Layman Peter P. Hagan will be honored through a "living picture" of his accomplishments for the good of the church. Other "living pictures" will include Martin Luther.

"Town Hall and Reyburn Plaza are in the very heart of the Cradle of Liberty," Dr. Stover pointed out. "This should add a stirring appeal in this day when liberty is being weighed in the balance."

SOUTH CAROLINA

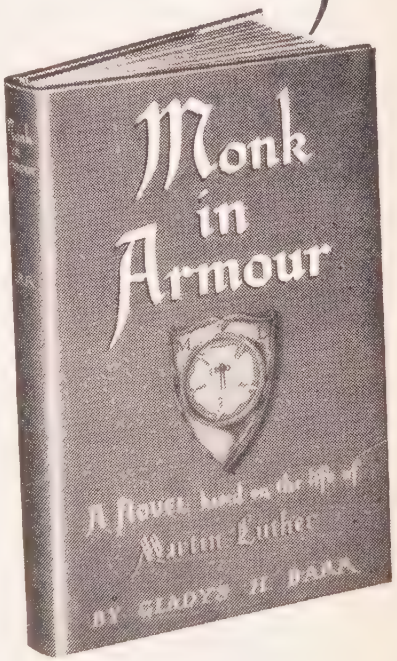
Synod to Meet at Newberry College

PLANS ARE NEAR completion for the 1951 convention of synod at Newberry College, Jan. 29-31. Delegates will be housed in the dormitory while students have a few days "recess" between semesters. The opening service will be held in the Church of the Redeemer; other sessions in Holland Hall.

Synod-wide Community Leadership Training Schools have been scheduled for the five conferences this month at Laurens, Leesville, Charleston, Orangeburg, Columbia, and Newberry.

THE LUTHERAN Social Missions Society of Columbia held its annual meeting in Ebenezer Church recently. Retiring President L. Boyd Hamm will be succeeded in 1951 by the Rev. Herman W. Cauble, of

"I was enthralled with



"Full of action . . . brings the whole Reformation picture into the spotlight with clarity and interest."
—*Bess Streeter Aldrich*
$3

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ABINGDON-COKESBURY

Recently dedicated by Pastor Andrew Swasko and members of Berwyn (Ill.) Church is this new church (see "The Lutheran," Jan. 10). Wartburg Synod officials participated in dedication ceremonies

Columbia. Dr. Wynne C. Boliek was toastmaster. Dr. Carl A. Honeycutt spoke.

LADIES' NIGHT was observed by the Western Conference Brotherhood at Cedar Grove Church, Leesville. The address was by Dr. S. M. Derrick, of the University of South Carolina.

THE NEW PARISH BUILDING at Incarnation Church, Columbia, was used for the first time Dec. 3. An attendance goal of 500 had been set; total count was 530.

BETHANY CHURCH, Pelion, has dedicated a new parish building. Much of the labor and materials were donated by members and friends.

MEMBERS OF Mt. Hermon Church, West Columbia, gave a reception honoring their new pastor, the Rev. C. E. Seastrunk, formerly at St. Luke's Church, Prosperity.

HOLY TRINITY CHURCH, Anderson, recently purchased additional property.

DR. CARL A. HONEYCUTT, Ebenezer Church, Columbia, has moved with his family into a new parsonage. The congregation is constructing a new parish building.

Dr. L. Boyd Hamm has resigned as pastor of St. Paul's Church, Columbia, effective Jan. 31, to accept the call of St. John's Church, Hagerstown, Md.

MEMBERS of Reformation Church, Columbia, observed their 25th anniversary as a congregation early this month. The congregation was organized on Jan. 3, 1926, by Dr. Wynne C. Boliek, then a senior at the Lutheran Theological Seminary, Columbia.

DR. W. H. GREEVER planted the seed thought in the mind of Student Boliek by suggesting that North Columbia would be a good area for a Lutheran church. Mr. Boliek led a group of students in a survey and in beginning a Sunday school on Oct. 3, 1925. They had rented the upstairs of an old store building for $4.00 per week. Mr. Boliek guaranteed the rent. The first Sunday 105 were present; the offering, $4.16.

When the congregation was organized the list of charter members totaled 87. It now numbers 1,023 confirmed members. The church adopted the "Honor System" of sharing, with no pledges, and has followed this practice for 15 years.

During the anniversary observance, the church council presented Pastor Boliek with a wrist watch. The congregation gave the pastor and his wife a silver service.

The congregation hopes additional buildings can be erected soon to meet the urgent need for room. WYNNE C. BOLIEK

WANTED

Manager for summer resort in the Pocono Mts. of Pa. Submit experience and qualifications. If interested write Box CB 13.

ARCHITECTURAL DRAFTSMEN

At least 6 years experience on sketches, working drawings and details. Knowledge of church architecture and planning preferred. Vicinity—Philadelphia, Pa. Give full particulars, confidential. Box CB 65 The LUTHERAN.

DECEASED

Mrs. Gladys G. Swan

Mrs. Gladys Geersten Swan, wife of the Rev. Lightner Swan, pastor of Trinity Church, Burlington, Iowa, died Dec. 6. She was 48.

Born in Schenectady, N. Y., on Sept. 2, 1902, she received her education in Fremont, Nebr., where she also taught in the Nebraska public schools for 10 years. She was married to Pastor Swan in 1930.

Surviving are her husband, a daughter, Marjorie, of Burlington; her mother, Mrs. P. W. Geersten; three sisters, Mrs. F. P. Madsen, Detroit, Mich.; Mrs. L. M. Launer, Grand Island, Nebr.; and Mrs. D. D. Campbell, Long Beach, Calif.; and a brother, Nels Geersten, of Santa Paula, Calif.

The funeral service was conducted Dec. 9 in Trinity Church, Burlington, by Wartburg Synod President R. R. Belter.

CHANGES OF PASTORATE

ILLINOIS

HURST, FRANK C. From Grace Church, Gary, Ind. To Calvary Church, Rockford, Ill. 1715 Ninth St.

MOTTER, ALTON M. From Executive Secretary of St. Paul Council of Churches, St. Paul, Minn. To Executive Director of the Chicago Sunday Evening Club, 332 S. Michigan Ave., Chicago 4, Ill.

WARTBURG SYNOD

GIESCHEN, G. From St. Peter's Church, Forest Park, Ill. To professorship, Central Seminary, Fremont, Nebr.

ULC CALENDAR

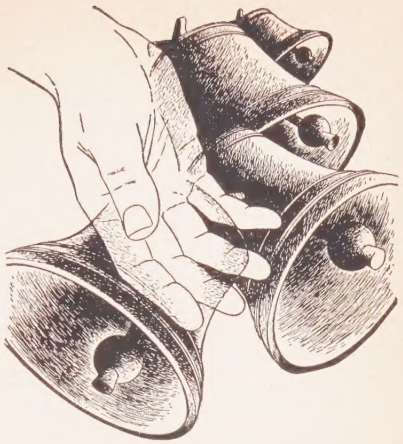
JAN.

19-31. South Carolina Synod. Newberry College, Newberry

29- 1. California Synod. St. John's Church, Sacramento

30- 1. Georgia-Alabama Synod. Ascension Church, Savannah, Ga.

30- 2. Virginia Synod. St. Mark's Church, Roanoke



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In conclusion . . . . . .

SOMETIMES IT SEEMS to me that nothing is exactly true the second time it is said. Of course I'm not talking about mere matters of fact, such as how many people there are in Denver. I refer to the great matters of life and death.

The first man who says something true is conscious of a discovery. The second man repeats what the first man said and has lost some of the greatness of the truth because he got it second-hand.

That's why, especially in matters of religious faith, many people are trying hard to work out some new angle of their own. (Not all people, of course. There are two kinds of people, 1] those who are satisfied to be like their fathers, and 2] those who are not.)

THE SON OF PIOUS Methodist parents becomes a high-church Episcopalian. Seeing a priest in an alb and chasuble seems to him a high and holy experience, and his soul is definitely not stirred in a church where he can't smell incense. The son of a middle-of-the-road Congregationalist becomes a pacifist and feels impelled to join the Quakers.

Back in the 20s many Christians who had been brought up in traditional Christian faith gained new fervor by becoming modernists, and in the 40s the sons of many modernists turned neo-orthodox. (Those goings-on are chiefly among ministers, but some lay people have had these experiences also.)

People who get tired of theology switch over to the "social gospel" and tired social gospelers come back to theology. A lad brought up in a good Presbyterian home is converted in his manhood to Roman Catholicism, and feels that his soul has been dead until that hour. Occasionally a Lutheran strays into Christian Science, and finds joy in a half-hour a day with Mary Baker Eddy.

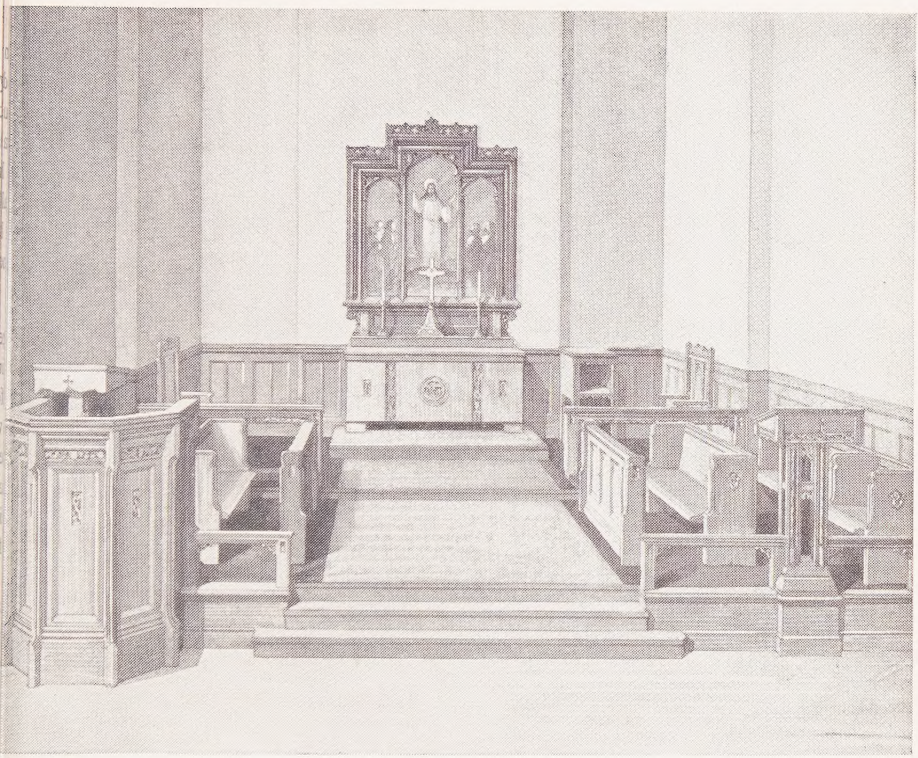
People who never had any religion suddenly become flaming Pentecostal. Usually the young man who says he doesn't believe in anything at all is really in revolt against his father because he wasn't allowed to do as he pleased when he was 16.

IT ISN'T THAT the truth ever changes. But if the truth is to be full of meaning for us, we must to some degree find it for ourselves. The danger is always that we won't find it, but only some counterfeit.

We Protestants have a greater advantage. We are not slaves to a church which prescribes our religious experience for us. Our church seeks to bring each of us into head-on relationship with the Master himself, as he speaks to us in his own Word. Jesus is of such majestic stature that every man can see him from his own angle.

We have not truly lived as Christians until we have so subjected ourselves to the presence of our Saviour that we have felt that he speaks to us personally. If we think he tells us things he has never told anybody else, we may suspect there is something the matter with our hearing. But it's better to take a few chances of that sort than to be dead souls upon whom the Spirit has never breathed.

Perhaps in this year, more than in earlier years, many people are hungry for some genuine discovery of truth. The thing to do is to read slowly through the Gospel according to Mark, or John, and maybe some letter of Paul. Then go reverently to church on Sunday morning and sit in the company of fellow-believers. Something very special can happen if we give it a chance. —ELSON RUFF



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